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# RELIGIOUS EDUCATION

*Journal of the  
Religious Education Association*

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FEBRUARY, 1929

NUMBER 2

# The Convention Line

to the  
Religious  
Education  
Convention



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APRIL 3-5, 1929

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# **Twenty-Sixth Annual Convention of the RELIGIOUS EDUCATION ASSOCIATION**

**Central Methodist Church**

**Des Moines, Iowa**

**April 3-5, 1929**

## **Problem: CHARACTER EDUCATION A COMMUNITY RESPONSIBILITY**

### **THE CONVENTION PLAN:**

Actual experience will be the basis of the program. People who are putting theory into practice in unusual field projects, or who are making outstanding surveys and researches, will contribute from their experience the data which will underlie both the formal statements and the discussions. Very few set speeches will be made.

Pre-convention issues of RELIGIOUS EDUCATION are carrying fundamental articles; several publishing houses are preparing convention exhibits consisting of important books, surveys, researches, monographs; the Association is bringing together a compendium of notable field projects, experiments, researches, surveys. Significant summaries will be published following the convention.

Parents, teachers, ministers, laymen, judges, newspaper men, social workers, movie operators . . . are being called upon. Administrators and research leaders from churches, Christian associations, universities, playgrounds, and

homes will pool resources in order to discover an adequate philosophy of character and the best methods and means for cooperation in their common task.

A "Steering Committee" will plan for each session in terms of what has gone before, and will provide summaries from time to time. This will permit the program to grow from hour to hour rather than follow predetermined schedules. While the names of a few persons who are to break open problems are mentioned in this preliminary program, a considerable number of equally capable persons have been invited to prepare specific statements and to lead in the discussions. Members of the "Steering Committee" are Raymond A. Kent, Ellsworth Faris, John J. B. Morgan, Arthur E. Holt, Edwin A. Starbuck, and A. W. Merrill.

Details of the program are published on pages 98 and 99.

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## **THE RELIGIOUS EDUCATION ASSOCIATION**

**308 North Michigan Avenue**

**Chicago**

# Preliminary Program

for the

## Des Moines Convention

### WEDNESDAY, APRIL 3rd

ASSOCIATION OF PROFESSIONAL EDUCATORS  
IN LOCAL CHURCH FIELDS

**John R. Lyons, presiding**

This is an organization within the membership of the R. E. A. It includes men and women who are engaged as weekday church school workers, directors of religious education, and others engaged professionally in local churches. Any person interested in these problems is invited to attend.

9:30—Reports of outstanding experiments dealing with the church as a community educational institution.

2:00—Interpretations and criticisms of these experiments in the light of the total community situation: philosophy, methods, outcomes, next steps.

6:00—**Dinner meeting.** Broadening concepts of the religious worker's task. A frank facing of impending changes in philosophy and organization.

### WORKERS WITH BOYS

**W. Ryland Boorman, presiding**

Representatives of a number of agencies working with boys are to participate in this conference. All persons interested in the problems to be discussed are invited to attend. The group will think particularly about the following three matters:

9:30—Reports of outstanding experiments dealing with community aspects of boys' work.

2:00—Interpretations and criticisms of these experiments in the light of the total community situation: philosophy, methods, outcomes, next steps.

6:00—**Dinner meeting.** Broadening concepts of boys' work. A frank facing of impending changes in philosophy and organization.

### WEDNESDAY EVENING,

8:00 o'clock

OPENING SESSION OF THE CONVENTION  
PROPER

**A. LeRoy Huff, presiding**

THREE ADDRESSES:

The Old and the New in Character Education—**J. M. Artman**

Current Trends in Education and Religion—**William Adams Brown**

The Growing Recognition of Character Education as a Community Responsibility—**Raymond A. Kent**

### THURSDAY MORNING, 9:30 o'clock

THE COMMUNITY AS A DETERMINER OF  
CHARACTER

**D. W. Morehouse, presiding**

Statements of researches, surveys, and experiments revealing the complexity of community situations and their amazing variety of effects upon individual and group character. A study of such factors as areas of delinquency, conflicts and overlapping between agencies and institutions, the effects of increased mobility, rapid communication, and modern recreations.

Jesse F. Steiner, Group Leader, Frank N. Freeman, Henry N. Wieman, Clifford Shaw, and others.

### THURSDAY AFTERNOON

2:00 o'clock

SECTIONAL MEETINGS

Two sessions have been reserved in which smaller groups of persons particularly interested in certain of the major community institutions will meet to study those particular institutions. These sectional gatherings will



## Preliminary Program for the Des Moines Convention— Continued

seek to discover, on the basis of reports of actual surveys, researches, and experiments, (1) The dominant purposes of the institution, (2) Methods which are generally prevalent in its work, (3) The effectiveness of the institution in the actual development of character, (4) Outstanding problems which seem most to require attention, and (5) How the particular agency under discussion may best relate itself to other agencies in the sharing of responsibility.

### 1. FAMILY.

#### **A. J. Todd**, Chairman.

Reports and discussions by such persons as Miss Willystine Goodsell, Clifford Shaw, E. R. Mowrer, Mrs. Grace E. Chaffee, and others.

### 2. PUBLIC SCHOOLS.

#### **M. G. Clark**, Chairman.

Reports and discussions by such persons as Carleton Washburne, Frank N. Freeman, Goodwin B. Watson, Herbert W. Bohlman, and others.

### 3. CHURCH.

#### **W. C. Bower**, Chairman.

Reports and discussions by such persons as Arthur E. Holt, Edward S. Ames, Arthur L. Swift, J. Elliott Ross, and others.

### 4. COLLEGE AND UNIVERSITY.

#### **J. F. Balzer**, Chairman.

This will be the annual meeting of the Midwest Section of the Association of Teachers of Bible. Reports and discussions by such persons as Edwin A. Starbuck, Raymond A. Kent, Hedley S. Dimock, D. W. Morehouse, R. M. Hughes, Ralph E. Wager, and others.

### 5. LIBRARY.

#### **M. S. Dudgeon**, Chairman.

Reports and discussions by such persons as Forrest Spaulding, E. G. Williams, F. K. W. Drury, and others.

### 6. PRESS.

#### **Willard G. Bleyer**, Chairman.

Reports and discussions by such persons as Harvey Ingham, W. W. Waymack, and others.

## THURSDAY EVENING, 8:00 o'clock

### PROBLEMS OF INDIVIDUAL ADJUSTMENT

#### **Eugene Mannheimer**, Chairman

Case studies and other analyses of personalities, showing the inner factors and the community influences that are instrumental in the development of ideals, attitudes, and conduct.

John J. B. Morgan, George A. Coe, Shailer Mathews.

## FRIDAY MORNING, 9:30 o'clock

Sectional meetings, continuing the program of Thursday afternoon.

## FRIDAY MORNING, 11:00 o'clock

Annual meeting of The Religious Education Association, for reports, election of officers, and other business.

## FRIDAY AFTERNOON, 2:00 o'clock

Joint meeting of all the sectional groups, with reports by representatives from each section, and discussion.

## FRIDAY EVENING, 6:00 o'clock

### BANQUET

Three addresses on the Future of Character Education.

Theodore G. Soares, J. Elliott Ross, Samuel Goldenson.

# RELIGIOUS EDUCATION

Journal of The Religious Education Association

RELIGIOUS EDUCATION is issued monthly, except July and August. It seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It affords an open forum with entire freedom and without official endorsement of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research, and serves as a clearing house for information in the field. The subscription price for the journal is \$5.00 a year. Separate copies are sold at 60 cents. Membership in the Association is free to those who request it.

Entered as second-class matter June 8, 1927, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

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## THE RELIGIOUS EDUCATION ASSOCIATION

308 North Michigan Avenue

Chicago, Illinois

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# Religious Education

for

FEBRUARY, 1929

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## EDITORIALS

### AUTHORITY IN RELIGION

WHEN THE ROYAL SIRE of Tut-Ankh-Aton undertook to purify the religion of ancient Egypt, he had the power of a benevolent despot and the prestige of popular belief that he was a descendant of deity. But he failed to reckon with the real seat of authority in religion. Hence it came about that not long after his son succeeded to the throne he found it expedient to change his name to Tut-Ankh-Amen and to remove his capital and the seat of national worship to Thebes, the ancient shrine of the Amon cult. History perhaps records that the powerful priesthood compelled him to do this. But behind the priests was the popular conservatism—the will of the national community—else they could never have so humiliated their monarch. The people doubtless believed that authority in religion rested with the priesthood. The priests in reality had only what authority was conferred upon them by popular opinion.

A striking illustration, this, of a fact too much overlooked. Through gradual accretions extending over ages of time the form and semblance of external authority is built up by the growth of popular belief or superstition. What was once consciously accepted through the consciously expressed will or common consent of the community, becomes fixed and authoritative in itself. Man makes an idol, then the idol controls man. But man can make another idol any time he chooses. The community cannot do this so speedily, or so readily; yet can do it,

has been doing it always, slowly, over a long period of time.

A more recent instance: When the Protestant movement broke away from the authority of the Roman Church, it became frightened at itself. Removed from the sphere of one authority, the people were lost unless they could have another. The Bible was substituted for the church. But what was the Bible? Would the canon of Scripture ever have been finally fixed, and universally accepted within Protestantism, except for this popular sense of the need of some norm of faith and conduct? The books comprising the norm had met the test of human experience, been sifted from other candidates for the favor of the Christian community on the basis of their helpfulness, and of the correspondence of their teachings with Christian experience. It was the experience of the religious community that made the Bible. It was the Christian community which then endowed the Bible with authority.

If it is true that there is a weakening of the authority of the Bible today—and everything points to this fact—it must be due to the lack of a spiritual experience in the present day Christian community of sufficient correspondence to Bible teaching to attest its authority. This in turn may be due to many factors. Among these no doubt are the various widely prevailing and basically erroneous methods of Bible interpretation, and the absence of that gift of prophecy which is so necessary to give to new areas of

knowledge and new modes of life their spiritual meaning. But above all there is the poverty of individual and social life, its want of religious motif, its being unclothed by even a shadowy film of mysticism.

It is a mistake, however, to say that the day of authority in religion is past. What is happening is that increasing multitudes are coming to recognize that there can be no real authority in religion except as it finds its counterpart in experience. Authority still resides where it has always resided, in the life of the community.

Therefore, let us concern ourselves

little with questions of the passing of authority, and much with the enrichment of spiritual experience. Let us forget about authority. Let us not mention it again. Let us seek to remove the stoppages of spiritual power and open the wellsprings of spiritual experience. Let us seek God in the electron, in the whirling wheels, in the speeding Mercurys of the sky, in the noon hour rush, in all the surge and turmoil of today. Then, maybe, we may find his message writ again more clear in the scenes of old Jerusalem and in the last dark hour on Calvary.

*David R. Piper.*

## THE SOUL OF THE ORGAN

"Yes" said a friend, "the organ has a soul that protests against anything but a sacred building." From the *soul* of the organ came the "great Amen" of Adelaide Proctor's Lost Chord. In the great organ is music in multitude, as in nothing else, because it gathers up all nature and humanity. 'Tis strange how everything responds to music! Orpheus, the Thracian poet, charmed the King of the infernal regions and with his matchless music drew the trees and floods and stones. The Koran tells of the Angel Israfil "whose heartstrings are a lute," having "the sweetest voice of all God's creatures;" and Poe has it that "the giddy stars ceasing their hymns attend the spell of his voice all mute." To stones and stars Congreve adds the soothing of "the savage breast" and now comes Martin Johnson and the slumber of the savage beast.

"The native is not afraid of the elephant when the animal is brought in and tamed, as the Belgians have done in their station at Wanda. I remember seeing native boys in the compound where the tame herd was kept,

chaining the animals for the night. . . . When all was quiet and the dusk of early evening coming down, each boy went to the ear of his own elephant and began crooning a lullaby. Some of the elephants swayed to and fro for a while; others shut their eyes at once and went into a doze. All eventually went to sleep, while their black nurses slipped away."

The mystery of that "sweet compulsion," as Milton called it, is as great as is the mystery of that beauty, order, harmony and proportion which Browne saw in "the music of the spheres."

The Swan of Avon gives Lorenzo a great speech in *The Merchant*:

"The man that hath no music in himself,  
Nor is not moved with concord of sweet sounds,  
Is fit for treasons, stratagems and spoils;  
The motions of his spirit are dull as night,  
And his affections dark as Erebus."

Caesar confides in Antonius his opinion of the "Spare Cassius"—"he loves no playes, as thou dost, Antony, he hears no music." In the sadness of that Sardis tent, the "noblest Roman of them all" requests his boy:—"canst thou hold up thy heavy eyes awhile, and touch thy instrument a strain or two?" and regrets

that slumber lays his laden mace upon the player and his music. Mirabeau wished to die to the sound of music. Luther gave it the highest place next to theology; would not "regard" a schoolmaster without it, and would not ordain preachers "until they had been well exercised" in it. Pope has it: "some to church repair, not for the doctrine, but the music there."

This last brings us back again to the *soul* of the organ and to share the protest of that soul at the punishment it re-

ceives in the theatre and the moving picture house. Musical mutilation is epidemic. Even the organ console is dressed like a circus wagon. The organist is on exhibition as well as the keyboard of the instrument and emulates a slack wire performer in motion, and the more vociferous animalia in music. People are in danger of being badly educated as to the beauty and grandeur of the organ. We agree with our friend—"the organ has a soul protesting against any but a sacred building." *Karl Reiland.*

### DEAN MATHEWS SUMS UP

RAPIDLY APPROACHING his three score years and ten, Shailer Mathews looks back upon an intensely active career. Everything of concern to man has interested him—politics, sociology, economics, education, ecclesiology, religion. He has been remarkably successful as organizer and administrator, as lecturer upon many foundations, as author of a score of volumes, as promoter of denominational and interdenominational progress.

The social interpretation of Christianity early summoned his noblest faith and intellectual discernment. The future will associate him with Ely, Gladden, Taylor, Peabody, Rauschenbusch, Vedder, and Ward.

Some three and a half decades ago, Dean Mathews did a bit of pioneering in Christian sociology by publishing a series of articles in the *American Journal of Sociology*. In 1897 he embodied this material in his *Social Teachings of Jesus*. In 1928, he reviewed and revised his findings against the background of recent conclusions in a little volume entitled *Jesus on Social Institutions*.

We may summarize Dr. Mathews' final

verdict upon Jesus, as follows:

Jesus shared the revolutionary psychology of his environment. He started where his fellows started. He joined the revolutionary movement inaugurated by John the Baptist. He believed in the "immediacy of the Empire of Miracle." He adopted the technique of revolution.

But at this point Jesus of Nazareth parted company with the time spirit. He reinterpreted the messianism of his day on the basis of his experience of God. He refused to sanction the employment of force. He transformed the pattern of revolution into the triumph of the will of the Father in human affairs. He emphasized the attitude which makes men brotherly. He sought to produce socially minded individuals impelled by goodwill rather than a new society.

The three attitudes inculcated by Jesus were sympathy with the unprivileged, absolute faith in the goodwill of God, attainment by man of the goodwill and love inherent in God. "Love as Jesus sets it forth may be described as an urge to social cooperation in which the cooperating parties treat each other as persons." And no one can incarnate these



attitudes without some measure of suffering and self sacrifice.

The attitudes to which Jesus was particularly opposed are those of acquisitiveness, vindictiveness, and the "restriction of God's favor to those who know and observe ecclesiastical statutes."

Jesus as the exponent of social attitudes was supremely genuine, never demanding of others anything which he had not first demanded of himself. Neither eccentric nor ascetic, democratic in spirit, constructive in method, regarding personal values as more significant than all goods, Jesus was a gentleman.

The extant reminiscences of Jesus, so fragmentary and selective, contain no programs for the family, wealth, the state, or the church. Interested in persons rather than economics, Jesus merely insisted that human relationships must never contradict the principle of love. "Epigrams must not be erected into laws." Literalism is as baneful when employed by a pacifist as when used by a fundamentalist.

Dean Mathews' apology for the Christian church deserves and will repay serious study. "A church as a church loses its grip on humanity about in the same proportion as it fails to stand for something which is religious in the sense of a relation between man and that immanent reason, purpose, and love upon which he is dependent and from which he seeks to draw help. . . . A church is a social institution in which group life is being educated in goodwill."

What, then, is the social gospel of Jesus? It is comprised in three fundamental principles: "1. Human life is not under the control of economic forces; 2. Unification of the personality in social relations; 3. Goodwill is a practicable

basis upon which to build human society."

Hence, the upshot of the matter would seem to be that Jesus was a prophet, not a fashioner of economic and social programs; an idealist, not a promulgator of precise religious, ethical, and social schemes. Religion for Jesus was not a system. He did not enact a new body of law. He bequeathed a disposition, a spirit, an attitude which causes His disciples to be disturbed until all life is transfigured by His principles. The religion of Jesus impels to adventure and risk. His gospel survives just because it was not a program, but an ideal capable of ever new application to new need.

Under this investigation is a note of criticism, rebuke, and warning, directed against those who unduly emphasize "historical backgrounds," who fail to discriminate between the ancient participant in social revolution and his comfortable, modern, detached, objective interpreter who has never been aroused to leave his comfortable study, go out into life, and experience some of its travail. Jesus cannot be made over into a modern liberal theologian or sociologist. It is "unsafe historical practice to say that a great soul cannot pass beyond the beliefs of the period from which he emerges." Those in need of a good spring tonic to overcome the all too common deterministic and mechanistic interpretations of history will find it in this little book.

Thus Dean Mathews in his most recent estimate of Jesus and His social gospel supports vigorously the observations of Herrmann, Harnack, Weinell, and Heitmüller.

On such a foundation religious education may build a permanent structure.

*Conrad Henry Moehlman.*

# THE PHILOSOPHY UNDERLYING CHRISTIAN ETHICS

GERALD BIRNEY SMITH

CHRISTIAN ETHICS has usually been called theological ethics. Its distinctive feature has been the theory that morality consists in obedience to the requirements of God. This theistic reference means that it is believed that when one has discovered the commandments of God, one has discovered an absolute and final moral requirement.

The influence of this theological theory is seen in the prevalent conviction that there can be no really dependable morality unless it is motivated and controlled by religion. It expresses itself in the popular notion that there is some particular moral value in learning the Ten Commandments, and in the widespread desire for some kind of "religious" instruction as a part of moral education.

One of the obvious consequences of this theory has been the dogmatism which has until recently characterized denominational attitudes. If morality is defined as obedience to the commandments of God, any group of so called Christians which is neglecting what my denomination considers a plain command of God is to be judged morally defective. It would be almost inevitable under such circumstances, that I should lay especial stress on the sanctity of the precept which my denomination observes and which others refuse to observe. Ecclesiastical regularity easily comes to be put foremost. The unfortunate consequences of this policy of exclusiveness may be observed in the hundreds of over churchd small communities, where vital community moral interests have been

sacrificed on the altar of ecclesiastical dogmatism.

Popular opinion has rapidly changed within the past generation. Moral values are now being directly derived from experience. Ecclesiastical exclusiveness is very generally disapproved. The older rigidity is fast passing. What is the position of Christian ethics in this modern world?

The theological background of Christian ethics, however, all-comprehensive as it is in theory, leaves many areas of conduct without specific guidance. It is impossible to formulate a code of conduct so minutely detailed that every conceivable circumstance will be clearly discussed beforehand. Perplexing situations often arise in which there is a "conflict of duties." Nearly every Christian is compelled to earn his living by participating in the industrial and commercial systems of his day. But these systems may require one to treat others in ways which are not exactly in accordance with the Golden Rule. Indeed, Catholicism has recognized that a perfectly Christian life can be lived only in a community which is sufficiently free from the demands of worldliness to permit entire dedication to the will of God. Religious vocations are thus provided for those who wish to avoid the compromising conditions of every day living in the world. But even here one cannot entirely escape conflicts between the ideal of perfect purity and the "natural" demands of physical instincts.

To meet these practical situations

Catholicism developed the elaborate system of casuistry which has occasioned so much unfavorable comment by Protestants and other non-Catholics. The doctrine of "probabilism" meant that on many moral questions no absolutely final answer could be given. The best that could be done was to set different answers side by side as being probably within the scope of moral conduct. The individual who was in doubt must choose between these alternatives. Much emphasis has been laid on the fact that an opinion rendered under special circumstances might be transferred to a less stringent situation, and thus made the justification for laxity. If it is probably morally justifiable to lie in order to avert a tragic outcome, the door seemed to be open for the justification of deceit when there is no especially heroic situation confronting the individual. Nevertheless, with all its openings for laxity, casuistry is an inevitable aspect of ethical reasoning whenever absolute laws are confronted with varying circumstances. Casuistry is really an acknowledgment that there is a certain amount of relativity in all practical morality.

Protestantism undertook to eliminate the casuistical system. The Reformers believed that the Catholic Church had misinterpreted the will of God. The Christian, therefore, cannot go to the Church for divine direction. According to Reformation doctrine, every person who has been justified by faith can expect to be so guided by the Spirit that he will be able to discern rightly from a study of Scripture what the will of God is. Luther believed that the regenerate person had a kind of intuitive capacity for knowing what God requires, and that the sentiment of gratitude for salvation would lead such persons to seek eagerly to live according to the will of God. Moreover, in repudiating the routine of the Church, Luther was able to center attention on those virtues which were self evidently valuable in human

social life rather than on matters of ecclesiastical conformity. Christian ethics received a remarkable humanizing from the influence of this spirit of Luther's.

Nevertheless, the fundamental theological conception of ethics was retained by the Reformation. The duty of obedience to God was, indeed, rendered less external by Luther's interpretation of such obedience as the outcome of grateful love to God for his free gift of salvation. He interpreted each of the Ten Commandments with the formula, "Wir sollen Gott fuerchten und lieben, dass &c." It is the Christian's duty so to fear and love God that he will in single minded fashion give himself to the doing of what God requires. "Thus we have in the Ten Commandments a summary of divine instruction, telling us what we have to do to make our whole life pleasing to God, and showing us the true source and fountain from and in which all good works must spring and proceed; so that no work or anything can be good and pleasing to God, however great and costly in the eyes of the world, unless it is in keeping with the Ten Commandments."<sup>1</sup>

This utter devotion to the will of God is impossible unless one has experienced that change of heart which comes through justification by faith. Calvin named two essentials to Christian living: "the first, that a love of righteousness, to which we otherwise have no natural propensity, be instilled and introduced into our hearts, the second, that a rule be prescribed to us, to prevent our taking any devious steps in the race of righteousness."<sup>2</sup>

Thus Protestantism was impelled to lay as much stress on true *faith* as the Catholic Church had laid on the authority of the *Church*. To Protestant Christians it was self evident that wrong

1. Conclusion to the exposition of the Commandments in the Greater Catechism. See *Luther's Primary Works*, edited by Wace and Buchheim, page 89.

2. *Institutes*, Book III, Chapter VI, Section 2.

faith (belief) would lead to wrong conduct. I am reminded of the eloquent argument of a colored Baptist minister when the Methodist minister in his community had gone wrong. He declared with conviction, "That's just what Methodist doctrine always leads to." Orthodoxy of belief has been a primary concern of Protestant denominations until a very recent time. Indeed, do moral questions as such arouse today as much interest in denominational gatherings as do questions of doctrinal correctness?

The Roman Catholic Church is enabled to continue the use of this theological conception of ethics because the authoritative Church is always present to guarantee the validity of the means of grace by which the individual becomes regenerate, and to interpret the will of God. Casuistry is in the hands of those who know the history and traditions of the Church and can thus suggest ways of adjustment in harmony with this tradition. Catholic ethics, while unyielding on those points where there has been a dogmatic decision by the Church, is remarkably successful in correlating modern moral and social problems with an attitude of reverent obedience to God. Even those who are not able to accept the motivation expected by Catholic ethics find themselves grateful for the moral and social insight of modern Catholic discussions of many moral problems. Such textbooks as Professor John M. Cooper's *Religion Outlines for Colleges* present the conditions of actual living today with an admirable feeling for reality. There is an integration of honest facing of the facts with warm religious devotion which exhibits the Catholic ideal of morality at its best.

Protestantism has suffered from the lack of any authoritative church to interpret the will of God. It was assumed by the Reformers that God would grant to the man of faith the guidance of the Spirit to enable him to discern truly the

meaning of Scripture. Theoretically, such divine guidance ought to bring agreement among the faithful. Actually, Protestantism has divided into an apparently increasing number of groups, each one of which arises in protest against what it conceives to be the wrong interpretations of other bodies. For a long time this division into sects was accompanied by an active polemic attitude. Recently, however, there has been a marked change in this respect. Denominational exclusiveness is admittedly growing weaker in modern Protestantism. Christians frequently and freely change membership from one denomination to another. The efficiency and attractiveness of the local church today is probably a more important factor than is the denominational label.

This relaxing of denominational loyalty is the outward evidence of a significant change of inward attitude. It means that churches are being judged not so much by theological standards as by the empirical valuations growing out of human needs. And if churches are so judged, it means that practical considerations are probably more dominant in private life than are the formal requirements of ecclesiastical regularity.

This tension between a theological theory of morals and a practical empirical habit of testing values creates many a dramatic situation. Parents of sincere devotion and high ideals lose the confidence of their children because they are unable to reconcile themselves to what they consider the children's laxity in relation to the will of God. Teachers of religion in church schools weary their long suffering pupils with somewhat academic discussions of religious requirements which never touch the actual life of the children. Writers on Christian ethics are struggling to make the familiar theological formulas furnish guidance for situations quite different from those portrayed in the formulas themselves.

A brief survey of typical ways in which Protestant ethics is being taught today will indicate the situation which confronts us.

1. *Biblical literalism* is the most consistent and uncompromising form of theological theory. If it can be assumed that God has revealed in the Bible all that we need to know in order to please him, the path of duty is plain. The Christian is to study the Bible assiduously, and to do whatever he finds commanded there. Those who follow this path are conscious of a certainty which is denied to those who in any way "doubt." If a certain ritual is commanded in the Bible, that is enough. If certain doctrines are taught in the Bible, these must be affirmed even if the evidence of "science falsely so called" is all on the other side.

The moral earnestness of those who hold this position is unquestionable. Within the limits of the code derived from the Bible their loyalty to duty is uncompromising. But their proposal is practically impossible. No one could obey all the thousands of commands in the Bible. Many of those in the Old Testament can be dismissed on the ground that they were superseded by the revelation in Christ. Some of those in the New Testament, like the apostle Paul's injunction to women to keep silent in the church, can be declared to be of merely local application. Thus even the biblical literalists are compelled to resort to casuistry to some extent. But the rigidity of their ethical theory provides no adequate method for dealing with questions of casuistry. Biblical literalism either commands the dogmatic assent of a person, or leaves him entirely adrift if he questions the original supposition of the authority of the Bible.

2. *Biblical study without a theory of inspiration.* Educational habits have a way of persisting long after they have ceased to be adequate. The accurate scholarly study of the Bible during the

past half century has made it clear that the Bible is not at all the kind of book which it was assumed to be by the early Reformers. It has been historically relativized. It must be interpreted as an expression of religion in ancient times with traditions and problems belonging to those times. It requires a somewhat difficult "historical orientation" in order to understand a biblical book correctly. And when the interpretation is reached, it is seen to be an opinion suited to conditions which were real centuries ago, but which may or may not have their counterpart in modern life.

To one who has come to study the Bible in this historical fashion, the ethical theory of literal obedience is impossible—as its practice is for the most part impossible even for those who accept the theory. Yet so strong is the hold of the theory that for the most part the religious and moral education of youth is still identified with a knowledge of the Bible. How constantly we are confronted with the dreadful outcome of some test given to college students. If they confuse Uzzah and Uz-ziah, if they think that the Children of Israel carried Noah's Ark around in the desert for forty years, if they define the epistles as the wives of the apostles, or if they cannot give the names of the Old Testament books in order, it is assumed that they must be lacking in the foundations of morality. A cry goes up for more thorough instruction in the Bible. It is a sad commentary on the educational ideals prevailing in the mind of such an alarmist. And it is an equally sad commentary on actual practice, if the memory of such external and ethically meaningless details is regarded as moral and religious education.

Indeed, when we come to the problem of biblical courses in a modern college, we touch upon a situation which reveals the bankruptcy of the traditional Protestant philosophy. Biblical courses, if they are to have scholarly standing, must



be taught on the basis of critical scholarship. The outcome of such a course will inevitably be to make the student aware that the traditional doctrine of biblical authority is discredited. It makes it impossible for him any longer to settle moral questions by the simple expedient of quoting a text. The biblical courses in our colleges were originally conceived with the purpose of equipping the student to face his moral problems with the knowledge necessary for solving them. In fact, however, they are likely to take away from a student a method which he trusted, and to leave him with no adequate method at all.

It is a wholesome sign of the times, that both in church schools and in colleges there is a distinct movement towards an educational policy which shall not end in religious disillusionment. That an acquaintance with the great religious classics of the Bible is desirable is not disputed by any one. But let us not be under any illusions as to what is accomplished by such an acquaintance. No amount of *mere* biblical knowledge will equip one to face the moral problems of modern life.

3. *The appeal to the teachings of Jesus.* Stress has always been laid on the supremacy of the teachings of Jesus over the rest of the Bible. Since the Old Testament was declared to belong to the "Old Dispensation," it was always regarded as "preparatory" to the full revelation of God in Christ. There have always been earnest souls who felt that the laxity of the church's teaching and practice could be cured by a literal obedience to the commands of Christ. We have in this country sects which make this fundamental. The devotion and heroic spirit of men who are willing to defy conventional standards in order to follow the commands of Jesus is admirable. But it so often leads to emphasis on insignificant matters. The precise form of baptism, the objection to official oaths, an absolutist doctrine

of non-resistance, exaltation of plain speech, meticulous requirements as to whether clothes may be fastened with buttons or with hooks and eyes—such are some of the things which are raised by this literalist theory to the dignity of issues in which God is vitally interested. What is the moral effect of teaching that goodness consists in literal obedience to the teachings of Jesus, when even superficial observation shows that most Christians do not take literally the precepts of the Sermon on the Mount—even though it is so frequently exalted as containing the essence of Christian ethics. Nothing but moral confusion can come from such a position.

4. *The application of the "principles" of Jesus' teaching.* This is the subtle (and usually unrecognized) casuistry practiced by most Christian teachers. It is recognized that it is foolish to seek in the teachings of Jesus a specific answer to every moral question which may arise. But it is held that we can reduce Jesus' teachings to certain general principles, which can be "applied" to the specific problems which we must face. This position has the very great advantage that it can be put into practice with apparently great success. Usually the great underlying principle of Jesus' teachings is asserted to be a life of "love." All that is necessary, then, is to "apply" the principle of love to the tasks of living. We may obtain an insight into what love involves by a study of Jesus' life and teachings; but Christian living means, not that we are seeking ready made instructions, but that we "apply" the principle of love to the situations in which we find ourselves. Or sometimes the matter is stated as follows. The Golden Rule is the all inclusive principle of the life of love. If every one would follow the Golden Rule, we should have perfect morality.

But just what does the Golden Rule require in a specific situation? Does it not usually mean that we try to impose

on the "other" person the kind of life which we "love"? How would the "application" of the Golden Rule solve the moral problems introduced by the Volstead Act? How would it help a girl to decide whether to smoke or not? The general attitude of benevolent intention towards others is indeed a moral asset of incalculable value. But, as Emerson suggested, it is much easier to feel benevolently toward a "neighbor" who lives in Oregon than to put benevolence into practice toward a neighbor who lives next door, and whose habits and likings are quite different from one's own.

It would seem, then, that the use of the teachings of Jesus in modern Christian ethics really serves to clothe a somewhat open minded empirical method of facing moral problems with the garment of high minded aspiration which gives to the inquirer the sense of fellowship with Jesus, and the feeling of being guided in his thinking by Jesus.

5. *The "spirit of Jesus" as a norm for living.* To an increasing extent the empirical method of determining what good conduct is has taken possession of liberal Protestant thinking. Textbooks for religious instruction are being published which undertake to introduce children to actual life problems, and to derive moral judgments from an analysis of the situations involved. There is less and less of the deductive attempt to put a mastery of precepts or principles first, and to try to "apply" these to behavior. The influence of the case method of study is already very great. There is an admirable open mindedness in such text books. Every effort is made to encourage the pupils themselves to work out their conclusions. There is no attempt to impose requirements in the name of authority. The study of ethics by this method is not essentially

different in spirit from the study of conduct by non-ecclesiastical groups. Doubtless the content of the moral code thus derived would be not essentially different from that worked out by any group of right minded persons. Right and wrong are determined in terms of actual values experienced rather than in terms of apriori precepts or authoritative requirements. This particular type of Christian teaching is thus in accord with the ideals of self determination which are current in our day.

Critics of this method ask, "What is there 'Christian' about all this?" The answer is found by noting the way in which the discovery of what is right is linked to the idealism engendered by a person's membership in the Christian church. In the experience which leads to such membership, a person has dedicated himself in whole souled fashion to discipleship to Jesus. He tests this idealism by asking whether his life is such as Jesus would approve. He translates the somewhat analytic task of investigating cases of conduct into the personal resolve to act on the basis of such investigation in such a way that he will be in harmony with the spirit of Jesus. He thus asks for a kind of religious blessing on his life, and clothes his morality with a mystical fellowship with Jesus whom he loves and whose worthy disciple he desires to be. It would seem that this increasingly prevalent method of teaching Christian ethics will avoid the pitfalls of a rigid authoritarian philosophy, without at the same time losing the inspiration of religious faith. To be a good Christian comes to be a creative task, in which the dynamic of religious aspiration is integrated in the valuations derived from an actual study of human experiences.



## PRINCIPLES OF CHARACTER DEVELOPMENT IN THE PHILOSOPHY OF JOHN DEWEY

JOSEPH K. HART

WE MODERNS live in a history conscious and self conscious age. We know a great deal about "man," past and present, and the knowledge does not make all of us happy. We are suffering from the defects of our virtues. We have become "scientific": we have gained knowledge, but lost our innocence, and our joy. We have taken the world machine apart to see what makes it run, and now it seems at times not likely to run at all; or, if it does run, the fact is of no great importance. Knowledge breeds not only scepticism; sometimes it breeds contempt as well. Many of us would be glad to trade a ton or two of knowledge for an ounce or two of faith.

Hence, it seems to many of us that "something must be done about it"! And something can be done about it, we think. Consider: we no longer trust to luck, or chance, or circumstance in the ordinary affairs of life. We have found out how to get what we want. If we want cows that give much milk we raise that kind of cows, if we want beef rather than milk we raise a different kind. We have penetrated to the heart of nature. We know the meaning of means. We have tools for everything. Anything worth getting can be had by means of its appropriate tool. Everything that is real can be realized with appropriate tools. The thing for which no tool can be devised is probably an unreality. In all serious and important matters, the tool's the thing!

Morality and religion are "universal functions of human life." Hence, they are real. Hence, they can be made

amenable to tools: they can be brought into existence where they do not exist, they can be increased where they do exist, by the development and use of appropriate tools. We must find the tools by means of which they can be brought into existence and greatly increased everywhere among men. "Character" depends upon them!

Where shall we look for the tools of character development? The reply is at hand. Education is the instrument for bringing into existence or increasing the things of the mind and spirit. Let us try education, as never before. Education can produce mechanics, scientists, engineers, physicians, lawyers: why should education not produce *saints* and *seers*, as well? The school is the practical instrument of education: why should not the school become the practical instrument of character development, as well. Why should we not call upon the school to undertake to provide character development in all our children as well as development of "mind"? After all, as everyone agrees, "character is the most important part of education": what shall it profit the community (we shall omit mention of the individual) if a man gain all the knowledge in the encyclopedia, and have not character? The problem is universal: is not the answer obvious?

Something like this seems to be the practical doctrine of the modern protagonists of "moral" and "religious" education. And it must be admitted that it is an admirable philosophy *if* morality is a deposit of axioms and maxims; and

if religion is a deposit of intellectual and theological doctrines committed to the keeping of some special trusteeship; and if character education means the inculcation of these axioms, maxims, and doctrines as materials of a course of study. But can morality be reduced to axioms and maxims? Is religion nothing but intellectual doctrines? And is character development a function of a few more axioms and creeds taken on?

We live in an age that has escaped from many of the old supernaturalisms. In such a field as that of medicine, sane men no longer believe that if you plaster a generalization over some ghastly wound, something intelligent has been done. There are ways of caring for wounds. Doctors cannot heal wounds: nature does the healing. The best that any one can do is to make sure that nothing unclean or infectious is permitted to halt the healing processes of nature.

Morality cannot be given to children, or young people. Character cannot be imparted to them. If there is to be any real development of those spiritual aspects of personality which are implied in character the work must be undertaken by individuals, groups, and institutions that themselves believe in those spiritual values: *values* not once delivered to the saints, or to Moses, or Plato, or the schools, but as the hidden and innermost meanings of life, implied in the experience of the individual, and to be secured only as that individual experience comes to its own fruition and maturity!

It must be emphatically noted that all these questions of education, whether as of science, of morality, or of religion, have been profoundly affected by the modern transition from autocracy to democracy, from feudality to freedom, from supernaturalism to science. Democracy, freedom, science have not the same moral and spiritual import as autocracy, feudality, supernaturalism had, or have. Democracy cannot live in the

same moral atmosphere as that which made autocracy flourish. Freedom cannot long survive an education rooted in old feudalisms. Science must have its way in the minds of men, or it will evaporate and give way to the more tenacious supernaturalisms of the past. Somehow, some sort of consistency must be sought for in behalf of integral personal development. You cannot educate men, women, and children to deal with realities in industry six days in the week, and then expect them to take much stock in supernaturalisms on the seventh day. Or, if they do, it is evidence that they really take stock in almost nothing, because their personalities are torn to shreds in the clashing of creeds.

Nowhere is the futility of most of our educational activities more clearly demonstrated than in just this connection. Everywhere, today, we see men and women *making their living* by working with ruthlessly scientific machines six days in the week; and then trying to *find life* by taking refuge on Sundays in shrines of ancient supernaturalisms where the validity of most they have been doing the major part of the week is denied! None the less, in the long run, *life follows living*: we make our *lives* in the ways we make our *livings*, and neither the school nor the church can hope to save us from that destiny! The outcomes of life will be realistic, no matter what the theory of life may be!

What are the moral implications of this modern scientific realism? What are the spiritual implications of non-supernaturalism and democracy? No one knows. No one needs moral education today more than those who are advocating it, and teaching it. The task of the educational leader is just this of finding out what it is he is trying to do. Once upon a time, the structural core of character development was found in the fact that children grew up with their parents in actual communities and learned to work by working. They made them-

selves in the processes of making things. What is to be done in these days when children have no chance to grow up with their parents; no work in which to engage their hands and their constructive wills; and no community to understand and give them sympathetic praise and criticism? Can old doctrines that had meaning in other days still hold equivalent meanings in these changed, unequivalent days? Can the old moralities that seemed real and significant in those other times be expected to be convincing in times as changed as ours?

What is to be done—by honest men and women who refuse to be longer bullied by words and phrases; who are more interested in the moral future of humanity than they are in statistics of classes attended, or in any other form of hocus pocus? Well there are three types of things which such men and women can do, which they *must* do, if they, themselves, are not to suffer the moral disintegrations that come of dishonesty in moral and spiritual matters:

*First*, they must come to some understanding with themselves as to what they really mean by *morality*: do they mean something inherited out of the past, something calculating in the present, or something related to the future, and therefore vitally aware not merely of the derelictions of individuals today, but conspicuously aware of the disorganization of all our community living, and the antiquated character of most of our institutional activities? How can any one dare to talk about *moral* education, or character development, unless he has come to see what morality must be in times like these?

*Second*, they must undertake to develop, in creative, positive directions, a program by means of which, in the disintegrations of our times, this morality, as a concrete accomplishment of the individual, can be slowly assured to childhood and youth. They must see that *every experience* of the individual has

some part in this accomplishment. They must see that, from this point of view, life cannot be lived just in general and then "moralized" by special activities or rituals later. This moral development is accomplished in the day's living, after its kind, or else it is never accomplished in the same degree.

*Third*, they must resist with all their might any compromise with, or drift back into, the old methods, or materials, or attitudes. Here is something that has to be done. It is implied in our scientific culture and in our mechanistic industrialism. It calls for the search for, and the eventual discovery of, the moral and spiritual implications of this scientific culture and this mechanistic industrialism. It calls for moral and spiritual creation. It must be done if this scientific culture and this mechanistic industrialism is not to devour us all in its ruthless advances. It must be done against the inertia, and even the active opposition, of many types of old morality, and old religious forms that hold themselves to be the guardians of the moral and spiritual welfare of humanity. It must be done against the inertias of the very ones who are engaged in doing it. And it must be done in the face of the fact that it never really can be done: it never can be *finished*. It is the endless task of the moral future of the race. Hence, those who undertake any such program must resist with all their might any compromise with, or drift back into, the old moralities, with their old methods, their old materials, and their old attitudes.

What then is this morality for our times to be? It is to carry the personal and social implications of science. What then is science? It is honesty and integrity of mind applied to the adjudication of problems and questions. It takes into account the past, the present, and the future of any situation. It takes into account everything that is relevant to the situation, no matter how new or strange,

and refuses to take into account anything that is not relevant to the situation, no matter how old or "sacred" it may claim to be. "Science" sometimes fails to be all of that. Then it ceases to be "science," and becomes dogmatism. But the essence of science is found in the application of analytic and integrative intelligence to the tasks of understanding and ordering the world.

Morality for times like these must be equally honest, equally analytic, equally integrative, equally creative. Nothing may be taught to men, women, or children on the ground that it has been "revealed," and therefore it need not be subjected to the tests of criticism. Nothing may be taught that is not integral with the realities of experience as a whole. That does not mean that nothing may be taught but "facts." Science and morality are both humanized when enriched by poetry, fiction, and the farthest reaches of creative imagination.

Children and young people do not need instruction nearly so much as do we older ones. We are the ones who are caught between our old moralities and the meanings and demands of the science we did not grow up with. We have not even yet taken science as the technic of our living, in any real sense. We play with scientific toys; we call this the "age of science"; but we still feel the impact of the old supernaturalisms. This is the basis of the conflict between us and our children. This is why we want our children to have a "moral education." This is why we are afraid for their characters. But we have more need to fear for our own characters; or at least for our own intelligences. No one of us may dare, today, to foster an education which, under the guise of morality, or character development, establishes habits of mind or attitudes which are at war with the hopes of democracy or the realities of science, as those things appear to him when he is not trying to be moral.

Some such creative and integrative program is necessary in character education in the interest, not alone of the individual, but also of the intellectual and moral integrity of the race. Science tends at times to be fragmentary, as if a single fact were explanatory of the universe. Religion tends ever to become institutional, as if the infinite variety of life and the world could be compressed within a single institutional formulary. Education tends ever to a happy stagnation in schools. *Morality* has not always been above the same ambition. But in the moral realm, individual creativeness has opportunity as it has not to the same extent in institutionalized religion or institutionalized education, or even in organized science. Morality includes the value of the whole community: it reaches back into the past; it envisages the present; it surveys the future "far as human eye can see," trying to conserve, create, and integrate all personal and social values.

Such a creative and integrative program will probably win the criticism of all the vested interests in the *status quo*—religious, educational, political, and even "moral." But it will receive the support of every scientist whose scientific outlook is likewise creative and integrative. Character development must be rooted in real experiences; it implies participation in wide ranges of real experiences; it needs broadening contacts with work, and play, and social interests; it needs creative expansion through imaginative living in realms untrod by the feet of man; it needs integration through the cultivation of analytic and constructive thinking; it needs the chance to practice and conserve its gains through experiences in actual areas of social and personal responsibility. In short, it needs to find freedom to effect, in the realms of personal living, the same sort of achieved results that the scientist works for in the realm of pure research and intellectual control.

## THE IMPLICATIONS OF BEHAVIORISM FOR CHARACTER EDUCATION\*

ELLSWORTH FARIS

**B**Y BEHAVIORISM is meant a particular "school" in vigorous and militant opposition to other schools and in frank opposition to psychology. The term behaviorism is sometimes applied to any psychological interest in the movements and actions of men, but the behaviorists themselves object very strongly to this extension of the word, and in the interests of clear thinking the distinction should be preserved and kept in mind.

To begin with, "behaviorism" does not denote the point of view of all students of behavior. Behavior is by no means a new word, and men learned to behave and talked and wrote about behavior long before the "ism" was added to denote a particular group holding a specific point of view. It is interesting, though not particularly important, to recall that the word behavior was originally an evaluative term, having to do with approved conduct. Children are still exhorted to behave, by which is meant that they should behave properly, should conform to standards. We cannot, therefore, discuss the implications of behaviorism by noting the uses of the word behavior.

In the second place, while behaviorists are concerned with acts and movements, there is no monopoly of attention to this aspect of life which these writers can claim. Indeed, psychology has always been interested in what men do and how they behave, and particularly in the last forty years an increasing emphasis has

been laid upon the overt and observable actions. If psychologists directed attention to what goes on "in the mind" this was only for the purpose of explaining more adequately what happened in the actions. Mental life has long been held to be the effect of past behavior and the condition of future behavior, and behaviorism did not arise until this interest had become a fixed tradition among psychologists.

Though behaviorism is professedly concerned with an objective method of investigating conduct this concern does not differentiate it from psychology. The behaviorists advocate watching and listening to what the individual does and drawing scientific conclusions from the results. This method is, however, much older than behaviorism. A list of achieved results which psychologists have produced in this way would be very long. Before behaviorism was invented there appeared the now conventional mental tests in which children are presented with certain little puzzles and their success or failure in solving the puzzles, together with a record of their birthdays, led to far-reaching investigations and important deductions. The memory experiments using nonsense syllables, the photographing of eye movements in studying the psychology of reading, are but random instances of scores of completed researches which were planned and carried out in complete independence of behaviorism.

Behaviorism is to be contrasted with psychology, but the distinction does not lie in its interest in behavior nor in the

\*The word behaviorism is used with various meanings. The conception here discussed is the definition which Professor John B. Watson himself has repeatedly insisted upon.



advocacy or use of observational methods of investigation. As elaborated by its gifted founder, its distinguishing characteristic seems to be not a method but a philosophy. It is a philosophy of mechanism and materialism, involving a complete ignoring of mental life and even a denial of it. No behaviorist admits that he has a mind or that he is conscious or that his feelings are involved. The reason assigned is that conscious behavior, mental life, and feelings are not accessible to observation. If behaviorists cared to insist that they were investigating only a fraction of human life, and that other methods were necessary to get at the rest of it, there would be no controversy at all between behaviorists and psychologists. As it is, behaviorism vigorously excludes mental life and consciousness as being not only unimportant but as non-existent. Everything is to be stated in terms of physiology which reduces ultimately to physics and chemistry.

Behaviorism, therefore, appears as a sort of enterprise resulting from a self-denying ordinance. The attempt is to see what can be learned about human life by neglecting the mental aspect. Behaviorism thus appears as a sort of stunt. It is like a man who tries to swim a river with his hands tied behind him. It is as if a person should drive a car through the streets blindfolded. Both of these exploits are possible and have been done. It would, however, be inadmissible to conclude that hands and eyes are not helpful. It would be even more difficult to deny their existence. The behaviorist attempts to study human life by observing movements, but the psychologist is interested also in the feelings, attitudes, and aspirations. Those interested in character education are concerned with faith, hope, and love. They are interested in investigating honesty, sincerity, and conscience. Now these are all related to behavior but they are only aspects of life and they involve

experiences which external observation can never hope to find.

It ought not to be difficult to state the issue. The most important word is, perhaps, experience. Now experience includes movement and actions, but it seems to include more. Every psychologist regards the movements of men as highly important. Indeed, what a man does, if doing be defined with sufficient inclusiveness, will determine what the man is. A doctor, a lawyer, a preacher, a thief, a bootlegger, a murderer—none of these can be defined or known apart from certain characteristic actions.

But here arises the crucial question. The actions which men do are sometimes very slow in being done, and before the actions are performed there are many things which may happen to a man which no one can see. Moreover, when the act is over there are feelings of satisfaction and joy or of disappointment and disillusionment which are not always wholly registered in a man's face, nor are they always registered in his speech. Character education can never neglect the experiences of men. Not that all experience is wholly inner or subjective, for it is really never wholly subjective, but experience does not ever yield itself to external scientific record. The history of all religions is eloquent of the assertion of the importance of the inner fraction of our lives.

Another way to bring out the contrast between behaviorism and psychology would involve the notion of habit. Now habits are important, and since they tend to be mechanical, are naturally the object of attention from the behaviorist. Education should concern itself with good habits and indeed has always done so, but it seems doubtful whether habits are all we need to strive for unless indeed we extend the meaning of the word habit to include mental and emotional habits, which behaviorism would at once forbid. The effort to reduce all life to

habit might succeed in a society so fixed that change would never occur and difficulties and problems would never arise. In that case each one could live and die in the place in which it had pleased God to call him. But the world we live in is not so simple. We have many habits, some of which help and some hinder, but we have problems and difficulties for which no habits are available and which require us to think, to strive, to plan; and when we think and contrive, psychology has found it necessary to investigate the imagination which seems always to be involved.

In this type of problem the point can be made clearer by illustration. Misled by the fact that language can be analyzed into words and that each word has to be learned, behaviorists have insisted that language and speech are habits. There is just enough truth in this contention to conceal the error. A man who is suddenly called upon to rise and address a dinner party may be at a loss to reply effectively, and if he does manage to get through with a few remarks it is very unlikely that his speech would receive or deserve the name of habit. At this moment this article is being written. If the writer were in the habit of producing articles on behaviorism and character education this paper would run off much more smoothly. There are some definite notions which are being formulated and there is a vivid feeling that it might be better done. Clearly the word habit is quite unsatisfactory to designate what is being done in phrasing the words of this discussion. There seems to be thinking and striving going on, and a certain attempt to discover some method of making explicit and convincing the thoughts which the writer is endeavoring to express. There is much more in experience than habit.

In the emphasis on habit behaviorism has a double motive. To insist that habit is all is to deny that imagination is anything. It ought to be clear that char-

acter education is concerned with imagination. It is concerned with the formation of objects in the minds of children and their elders. Behaviorism naively asserts that a word is a conditioned reflex, so that we react to the word as we do to the thing. But psychology insists that the conception of the object is the important middle phase of action. In religious education children are taught to have right ideas about God, the church, the nation, and the home. These ideas involve what we may speak of as attitudes. They are not exactly habits, although they might be called habits of mind, or habits of thought, or habits of feeling. But they are not observable habits. A child with an attitude of devotion to his father will confine his actions to a certain area of performance, but the emergency or the situation will determine what is done even when there is no habit at all. A loving attitude toward one's mother may mean an offer to help with the work, a plan to provide a pleasant surprise, or an acceptance of some request or command. It is in this insistent emphasis on habit and the unwarranted assertion that habit and learning are the whole of life that the contrast of behaviorism with psychology is most conspicuously felt.

Another consequence of the behavioristic assumption of mechanism is an unwarranted position concerning stimulus and response. This has had a great influence on the preparation of tests and certain types of investigation, but the influence has not been altogether wholesome. Misled by the fact that much of our life can be formulated in terms of stimulus and response, behaviorism asserts that all human actions can be so comprised. Now this position has been thoroughly criticized, and upwards of thirty years ago John Dewey published a critique which has been followed by many similar discussions, notably those of Bode, Mead, and Znaniecki. One looks in vain, however, for any aware-



ness of this criticism in the controversial literature produced by the behaviorists. To some of us the objection seems positively unanswerable.

This point is so important that an attempt must be made to set it forth. First, we must observe that stimulus and response do occur whenever a habit is suddenly evoked by its appropriate "cue." There is every warrant for speaking of the movement as a response to a stimulus. A sleepy baby will respond in this way to a nursing bottle for there is an existing mechanism. A man working at his desk will answer the telephone automatically with a minimum of effort, for here again is a mechanism. Some of our mechanisms are inherited but most are acquired. All, however, are to be thought of as in the structure of the body, and are the result of organization.

But not all movements are responses to stimuli. In a changing and contingent world it is impossible to foresee every situation or to provide by means of drill and training for every emergency. We are confronted with new problems for which we have no adequate response, and where there is no response there can be no certain stimulus. Stimulus and response involve relation, an organization. If the unknown is pressing and insistent, and sufficiently strange, there may be utter confusion and total disorganization. There is neither habit, mechanism, object, stimulus, nor response. Internally there is disorganization and search for response; externally there is vagueness and search for stimulus. If and when the problem is solved, and not until then, stimulus and response emerge. Organization succeeds disorganization. In Dewey's classic phrase, response in such cases is not to the stimulus but into the stimulus.

The response, then, may be said to constitute the stimulus, for a stimulus is such *because* we respond to it. An article is food because we eat it, and we make it into a food by eating it. A

woman is precious because she is loved; friends are *made*, and so are enemies. If this point of view be accepted there is involved a complete restatement of the familiar and over simplified behavioristic doctrine, for in human experience are involved imagination, tentative ways of conceiving, various attempted definitions of object, and the final selection of some conception that will harmonize and organize this particular moment.

In the field of religion and character education such experiences are well known and are all important. When a scornful non-believer is converted after an emotional crisis there is involved a redefinition of old objects, a different cluster of images around the familiar concepts. To such a person the Bible is a different book. The important aspect is his conception of God, man, the church, and himself. These must all have been reorganized, and this is to say that he has secured new responses and thereby created or organized new stimulations.

But stimuli and responses are the *result* of his striving and contriving. He has not acted in response to a stimulus but has so organized his chaotic life that he now has new stimuli and new responses. Response and stimulus are not effect and cause, but occur simultaneously. They are, strictly speaking, correlative. Our objects, therefore, exist in our imagination. Cooley has shown in a brilliant statement that even our friends exist for us as images of possible movements. My friend is one whom I think of as a person who will speak pleasantly to me, clasp my hand warmly, or lend me money. He is not to be described in terms of muscles and bones and glands, but rather of the imagined responses which I think of. If the friendship is destroyed the muscles and glands are still there but the imagined activity has disappeared and my friend is gone.

There is, therefore, a whole realm of character education and religious experi-

ence which behaviorism is professedly incompetent to investigate, or even to characterize. It is more important, says James, to know your lodger's philosophy of life than to know his bank account. Psychology finds this point of view in much of the ancient wisdom. Psychology would approve the ancient maxim, to keep the heart with all diligence since from it are the issues of life. Behaviorism, however, would throw this away. It seems that thoughts, conceptions, principles, and ideals, while not independent of behavior, are essential aspects which need to be studied and without which the external movements cannot be understood.

This discussion has turned out to be controversial and polemic. When this paper was begun there was no such intention, but the treatment seems inevitable, and the reason is that the contribution of behaviorism is not in its methods but in its philosophy. Even if we set down to the credit of behaviorism a certain stimulation of attention to objective methods this is, as earlier remarked, neither original nor new, and would certainly have gone on had behaviorism never appeared. We may accurately characterize behaviorism as an attempt to state the essentials of human life by denying the mental or conscious aspect of it. At present the controversy is at its height. If one might risk a prophecy it would take the form of a conjecture that within ten years the extreme position of behaviorism will be

greatly modified. In the opinion of the writer the sooner the better.

The effect of behaviorism and its influence have, however, been great. One interesting result has been the increased activity of many gifted workers who deal with tests and statistics. Of course, neither tests nor statistics can be credited to behaviorism since they began much earlier, but there is a certain inhibition which one discovers in the writings of contemporary investigators who fear to use the words feeling or thought or imagination because they are out of favor with behaviorists.

There seems to be no cause for concern. It ought to develop rather promptly that while statistical methods reveal aspects of life, and even of personality, which can be discovered in no other way, the statistical treatment of observed actions will only serve to lead up to the important problem of the inner aspect of life and mind. What we think and feel, what we imagine and strive for, what we remember and hope—these are as important as ever, and even from the behaviorists who deny that these exist there may come some useful observations on the other half of life which can be seen and measured. It is idle to talk about which is most important, the outer and observable, or the inner and hidden. Neither exists without the other. Both must be taken into account in any adequate statement concerning human nature and the possibility of education.

## THE UNDERLYING THEORIES OF CHARACTER EDUCATION OF SOME RADICAL WRITERS

CHARLES W. MARGOLD

IN SPITE OF THE FACT that the inherent social nature of man's mental life is becoming more and more clear as an explanation of the primary forces that lie behind man's conduct, many influential writers still hold to what might be called the biological-physiological view. Human behavior in its acts and practices is still conceived, much too often, as fundamentally somehow the expression of mere innate equipment or natural make up.

It would seem that some radical writers on sex—many of them students of physiology and the older biology—especially tend to hold this view. Indeed, even when they do not definitely speak of instincts, of “natural” emotions, of biological functions and physiological appetites, they most often imply that sexual acts and practices are in their nature pretty completely biologically conditioned. If they do not altogether always ignore social influences, they invariably consider these as in the nature of things external, and to all intents and purposes, for the best interests of the individual, quite unnecessary.

Character education, as indeed all education that is not mere “instruction,” many of these radical writers on sex express the desire to forego in preference to “naturally” individual expression. Thus, if we take Mr. Havelock Ellis, the well known English essayist and scientist, as representative of a whole school of writers, and as authoritative as any, we have an attitude expressed in this regard in no ambiguous terms.

“The wiser psychoanalysts insist that the process of liberating the individual from outer or inner influences that repress or deform his energies and impulses is effected by removing the inhibition on the free play of his nature. It is a process of education in the true sense, not of the suppression of natural impulses, nor even of the instillation of sound rules and maxims for this control, not of the pressing in, but of the leading out, of the individual's special tendencies. It removes inhibitions, even inhibitions that were placed upon the individual, or that he consciously or unconsciously placed upon himself, with the best moral intentions, and by so doing it allows a larger, and freer, and more natively spontaneous morality to come into play.”<sup>1</sup>

Again, in the last chapter of *The Task of Social Hygiene*—for the most part a sane and stimulating book—he asks in which of the two “spheres” or “provinces”—the individual, or the social—education belongs. He confesses his own embarrassment and admits that at the present time the social tendency has the upper hand, but is very emphatic in his prophecy of its complete downfall in the future.

“At times, indeed, it is really very difficult to determine to which sphere a particular kind of human activity belongs. This is notably the case as regards education. ‘Render unto Caesar the things that be Caesar’s, and unto God the things that be God’s.’ But is education among the things that belong to Caesar, to social organization, or among the thing that belong to God, to the province of the individual soul? There is much to be said on both sides. Of late the socialist tendency prevails here, and there is a disposition to standardize rigidly an education so superficial, so platitudinous, so uniform, so unprofitable—so fatally oblivious of what even the word *education* means—that some day, perhaps, the revolted individualist spirit will arise in irresistible might to sweep away the whole worthless structure from top to bottom, with even such possibilities of good as it may conceal. The educationalists of today

1. *Little Essays of Love and Virtue*, pages 130-131.

may do well to remember that it is wise to be generous to your enemies even in the interests of your own preservation."<sup>2</sup>

Such theory of character education, and of education in general, as that of Mr. Ellis and the other radical writers may have its uses; but as sociologists, social psychologists, and others have repeatedly shown, it, as a general theory, is not true to the actual facts of the situation.

The fact is that acquired activities, habits, sentiments, interests, and so on, not instincts or impulses, lie at the basis of conduct and constitute the essential bases of character. McDougall's theory of instinct can no longer be taken as explanatory, as Professor L. L. Bernard and others have shown.<sup>3</sup> Says John Dewey, "Impulses although first in time are never primary in fact; they are secondary and dependent."<sup>4</sup> Acts and practices, even when they are quite whimsical, capricious, the result of chance suggestion or fancy, altogether *characterless* it may be, are hardly in any complete sense, the expression of mere innate, or individually original tendency. The influence of previous contacts, mental interactions with others or due to others, are invariably present.

Man has no choice in accepting or rejecting social control. He comes to life helpless and dependent, mentally fitted out not, as are the lower animals, with fixed, finished, ready made ways for behavior, but endowed with formless, plastic, vitally urging and yet morally aimless impulses, with mere capacities and vague tendencies. His first, as all his reactions and expressions, take place in a group or social situation. As Professor J. M. Baldwin has put it—"Man is always in his greatest part also someone else. When he acts quite privately, it is with a boomerang in his hand; and every use he makes of this weapon leaves

its indelible impression both upon the other and upon him."<sup>5</sup>

Indeed, man's *human nature*, as Professor Cooley has pointed out, is *group nature*; it comes into existence only in group life and is universal because the condition of its genesis, primary group life, is universal. "Man does not have it at birth," says Professor Cooley, "he cannot acquire it except through fellowship, and it decays in isolation."<sup>6</sup>

Social control, or the group's fashioning and moulding the person, its participating in his actions, is an inescapable part of his being. His mental life can no more do without the social medium, without the approving and disapproving, the protesting, encouraging, sharing, and resisting of others, than his body can do without the physical medium. And any speculation as to an education, or a "freedom," or a life sought without regard to existing social situation, as Professor Dewey puts it, "finds its terminus in chaos."<sup>7</sup>

Education is an instrument in social control. And the question in regard to it is not how to minimize its scope, or limit it at best, as would Mr. Ellis,<sup>8</sup> to the mere instruction of the facts of biology and physiology. It is rather how to extend it, vitalize it, make it physically more gripping, so as in a conscious, purposive, definite way, on a higher level of psychic appeal, actually to create men and women of such habits and "selves," of such characters and natures, which Professor A. J. Todd sketches as the surest means for social progress.<sup>9</sup>

5. *Social and Ethical Interpretations in Mental Development*, pages 87-88.

6. *Social Organization*, page 30.

7. *Human Nature and Conduct*, page 167.

8. The only sex education, for example, he would allow the young is talks to youths at the time of puberty. But, he says, "It must be clearly understood that these talks are of medical, hygienic, and physiological character; they are not to be used for retailing moral platitudes. To make them that would be a fatal mistake. The young are often very hostile to merely conventional moral maxims, and suspect their hollowness, not always without reason. The end to be aimed at here is enlightenment. Certainly knowledge can never be immoral, but nothing is gained by jumbling up knowledge and morality together."<sup>10</sup>

9. *Theories of Social Progress*, pages 510-19, 548.

2. *The Task of Social Hygiene*, page 398.

3. *Instinct, A Study in Social Psychology*.

4. *Human Nature and Conduct*, page 89.

## CHARACTER THROUGH PATRIOTISM IN THE SCHOOLS

S. R. LOGAN

TEACHERS in a certain school conducted patriotic exercises on Armistice Day. This day, it was agreed, should inspire love of country and appreciation of peace.

In the first grade room there were patriotic songs and stirring war poetry, and talk of the world war and its heroes. Apparently all who were in *our* armies were heroes, particularly those whose privilege it was to fall in battle. At the conclusion the teacher, a lovely young woman who was idolized by all of her children, said inspiringly:

"Now let us all be soldiers. When you march by the desk take one of these flags and see how proudly you can carry it."

To martial music the children marched, eyes shining, heads thrown back, flags held high. All were enraptured, in their devotion sharing the halo of their heroes. Even the visitor, upon first impulse, indicated unqualified approbation. No one could question the effectiveness of this charming teacher and the sweet young ideas whom she was teaching "to shoot."

"But," commented the visitor to the radiant teacher, after the children had marched out, "is it enough to advance flag worship and identify the flag with the challenge of heroic soldiering? Have you an equally dramatic and effective technique for similarly associating the flag with service in education, taxpaying and voting, fighting poverty and disease and social injustice, undergoing the risks and hardships of agriculture, mining, and industry; in promotion of equality of op-

portunity? Will these children glory as much in those situations—if there are such—where our fellow citizens have resisted the impulse to war, and as unreservedly as in war, staked their fortunes, reputations, and lives upon better means of adjustment? Have you merely inclined them to look to war as the one sure means to personal and national glory?"

"I had not thought of that," said the teacher, surprised and a bit hurt. "Besides, this is easy and natural; what you say would be very difficult."

In the morning of the same day, according to the custom since the war, under the command of the American Legion, the populace of the village, including the school children, headed by brass bands, boy scouts, and smartly marching soldiers, had assembled to express their patriotism. Uniformed soldiers—some of whom later in the day were publicly intoxicated—shared the platform with a minister of the gospel. The minister dwelt upon the heroism of all our soldiers and their supreme service to their country and civilization, and inveighed against the sinfulness of unpreparedness. Another war, he said, would probably be the suicide of civilization. Nor was the international note silent. The Chosen People, in order to save the world, must first save themselves by maintaining *ascendancy*, supported by adequate military force. Safety first. That way they can put over their uniquely pure ideals of democracy and peace.

The next day the visitor again observed

the school. At play time the school yard was alive with small soldiers. There were sharp military commands, the clash of wooden swords, lunging with wooden bayonets, sorties into no-man's-land, and moppings-up with trench sticks—all observed by teachers and passing citizens, so far as it was noticed at all, as amusing matter of course. The children, gory in imagination from noble defensive warfare, proved by action that they had been well taught.

There was no judicial process, no arbitration, no conscientious objectors, but war to the knife and the knife to the hilt. The visitor was convinced that if there is to be grand world suicide, young America may be depended upon to participate with honor, according to the best tradition.

The power of patriotism to influence the character of individuals and societies is well attested by history. Through this sentiment, Mussolini, apparently failing in his appeal to women to bear soldiers at an increased rate for overcrowded Italy, has inspired his countrymen to prodigious and united effort. It plunged four hundred million people into the hell of modern war. It is producing discipline and self-sacrifice in the present ruling class of Russia. It flamed in the hearts of Washington and Lincoln. Its force is now manifest for good or ill in the lives of our fellow Americans. In every school the flag commands respectful attention and a degree of self subordination. Every child is thrilled by the history of his country as by the story of his own immediate family.

It is an oversimplification to ask: What is the effect of training for patriotism upon the character? The effect naturally varies with ideational content, emotional intensity, and methods of teaching. The character of patriotism has always been more or less purposefully determined, but it has varied with time, place, teacher, and taught. When the state set up a complete system of schools it had an agency to propagate patriotism of a sort and to

an extent not previously known. An extravagant use has been made of them to cultivate nationalism as the supreme virtue. True, during this time, nations have settled down and established order within their boundaries. But natural and social sciences, together with the spirit of democracy, have brought about material changes and changes in viewpoint which increasingly challenge the adequacy of patriotism and the current teaching of patriotism. Of course, since it is acquired mostly through unconscious social contagion, the extent of the teacher's ability to determine its character is limited.

It varies in its nature with the person it possesses and with the circumstances and relationships. One man is sensitive to "national honor," another to economic advantage, and so on through the gamut of patriotic complexes. When certain previously prepared response patterns are touched off some follow the flag blindly and passionately with no question as to why it is being advanced in conflict. The king can do no wrong, can make no mistake; anyway, country, flag, and government are all one, and solidarity must come before all else in times of peril. To discriminate is treason, follow the leader. To some, patriotism means suppression of certain opinions and of the right of peaceful assembly; to others it means the opposite. A few demand definite statements as to objectives and insist upon deliberation, perhaps "too proud to fight," on the enemy's terms and level.

John Browns there have been whose patriotism goes out to their oppressed countrymen in defiance of law and government. In the ruling classes there have always been examples of men who would rather surrender a whole country to foreign foe than subordinate their class. When great masses become acutely class conscious there is a rebellion which, if successful, is known as a patriotic revolution. Some go to jail, even to their death, rather than cooperate with their



government—as they see it—to debauch their country in a program of wholesale murder, lying, stealing, destroying, and other accompaniments of war. “John, why are you here?” reproachfully asked conscientious objector Emerson of conscientious objector Thoreau who was in jail because of his opposition to the Mexican war. “Waldo, why are you not here?” retorted Thoreau. Under the Czar it was patriotic to discriminate in favor of royalty and its courtiers; now it is patriotic to discriminate against them.

Robert E. Lee chose to fight with his state against his country. Wendell Phillips dared to be a traitor to constitution as long as constitution was traitor to right. Jesus declared the equality of men and stuck to it without attempting to meet violence with violence. Gandhi so loved his people that he preaches and practices peaceful non-cooperation toward his government. Uncomplainingly he served a six-year jail sentence as a traitor. For love of country his followers were willing to be jailed and shot in greater numbers than the rulers had the stomach for.

In the primitive life of savage tribes the slightest deviation from standard conduct and speech was punishable by death. Modern dictatorships teach a similar patriotism. Japanese school children must be patriotically taught that the emperor is descended from gods. The patriotism of certain churches requires eternal punishment for dissent from somewhat similar beliefs. Most of the land grant colleges in the United States have recently begun to require all men students to submit to military instruction, regardless of personal scruples. But the nations have recently bound themselves to settle all disputes by pacific means. To advocate war is now officially unpatriotic. To oppose war, however, is still unpopular in many quarters.

What kind of patriotism produces character favorable to worthy survival in a world of increasing change, science, inter-

communication, interdependence, and democracy? How can the cultivation of such patriotism be best assured? Shall extragovernmental organizations, of the one hundred per cent patriotic kind, provide specifications and enforce them? Shall the manufacturers' associations, the power trusts, the labor unions, the civil liberties union, the D. A. R., blue bloods, red bloods, intelligentsia, rough necks, religionists of one sort or another, or politicians in political office? No one group can be permitted to enforce its limited brand upon the schools; and certainly such authorities cannot agree. Limitation of freedom of opinion, of freedom of enquiry, of conscience and sentiment in the schools by government would be stultifying ultimately to government itself.

Ordinarily there is not enough freedom in school or community to foster that patriotism which transcends national, religious, racial, social, and economic lines. Teachers of patriotism, self appointed and otherwise, ought to feel free to construe it in its broadest terms, as they are individually given light to see it, as essentially the brotherhood of men.

Heresy has now long been more impious in the field of patriotism than in the ecclesiastical order. Divergence of views results too much in the use of the least common denominator instead of the greatest common denominator. Flag worship, with high emotional voltage conducive to explosive mass action when catchword switches are thrown, has been a too common concept of the practical teaching of patriotism. This is true whether the flag is the national emblem, the school pennant, the banner of the better-than-thou organizations, or the standard of organized labor, organized capital, or denominational religion. Every person, without giving up his affiliations, must learn to carry the responsibility of ultimate sovereignty. He must respect himself as a person, and must desire for



all other persons the freedom and opportunity which he would want for himself.

Teachers in the public schools are peculiarly advantaged to cultivate in their charges personal responsibility and community of purpose. In spite of the episode with which this article began, teachers are learning to analyze their processes from the standpoint of social ends. Their financial support comes from all of the people. They are relatively free from denominational, sectional, and class obligations and bias. They have presumably been trained to search for the truth and to encourage others to do likewise. Their patriotism is grounded in some knowledge of the past and in a sense of responsibility for the future. Through a study of psychology, biology, and sociology, they have acquired some understanding of personal and social evolution. The creative nature of their work with young humans is a sobering as well as an inspiring fact. Their study of science and their consciousness of the fact that education is slowly becoming a science as well as an art, coupled with the growing esteem in which education is held popularly, should yield a feeling of moderate power and of freedom from petty tyrannies. Upon them devolves the duty of interpretation and reconciliation in a society of increasingly specialized functions. In a special sense they are and must be citizens of the future.

Their patriotism tends to take the form of love of the world which they and their children are trying to construct as an improvement upon the present order. In endless individual variation they come from every type of home and from every walk in life, and they are in daily and rather intimate contact with all forces of the community. Their task is to help everyone to grow into his best possibilities as an intelligent cooperative member of society, which is undying. Through such replenishment society may merit its immortality. Teachers thus attend proces-

ses of immortality. If the public school teacher cannot do so, then no group can raise patriotism to the level indicated by Jesus when He said: "For if ye love them which love you, what reward have ye? Do not even the publicans the same?"

As E. O. Sisson puts it, "Patriotic love must stand the same test with the love prescribed in the Gospel. The patriotism which loves only its own party, its own social group or class, its own color or creed, is only primitive selfishness." And the same is certainly true with reference to one's own country. Lincoln's ideal, "As I would not be slave, just so far would I not be master," is as valid for nations as for individuals. Perhaps even imperialism may be transformed. Teachers in all lands must become radiantly conscious of their comradeship in the common cause of onward democracy if training in patriotism is to flower in worthy character.

Already there are many teachers who would be more pleased than shocked by the boy who is said to have denied that he believed the Santa Claus story, and asserted that he intended to look into this Jesus Christ business next. The integrity of George Washington, the Spirit of Christmas, and the life of Jesus will gain in significance from investigations which penetrate accretions of the cherry tree sort. By honest, courageous study children grow in intellectual power and spiritual stature. Teachers realize the tremendous potentiality of patriotism in character and they are trying to utilize it for personal development and social progress. Even if they are only a tiny step in advance they may lift the struggle to more human levels.

Social science gazes unabashed upon the holiest of modern holies, patriotism itself. As physics sets thunderbolts to working for a new industrial revolution, so the young science of education, more timorously, as becomes its infancy, is proposing to set the sentiment of patriotism

to work to accomplish an equally desirable revolution in human desires and attitudes. The fact that all kinds of groups are clamoring for the ear of the teacher indicates that the multitude believes in the incipient existence and potentiality of education as a science, and even self-deprecating pedagogues themselves almost believe. It is realized that this civilizing process must render patriotism more contributive and less acquisitive, more cooperative and less combative, more adaptable to accelerating change and less destructive. It must express its enlightened spirit in practical ways in all kinds of situations, homely as well as heroic.

The last quarter century has seen astonishing progress in education for co-operation, but it is still far behind the demands for world education which have come on like an avalanche. But the program of civic, industrial, and political education is already becoming pretty thoroughly impregnated with the idea of world patriotism. The school world is vibrant with the thought that the supreme concern is to learn to live together with mutual advantage.

In a recent book, *Education for World Citizenship*, by Carr, the logical extension of civic training to include communities of increasing size from the family to all humanity is proposed. This would include actual practice in international contacts and cooperative enterprises. The general formula is: sympathy, cooperation, democracy. Sympathy between two groups is directly proportionate to their consciousness of resemblance. Understanding and cooperation are the foundation of sympathy; and sympathy promotes understanding and cooperation. Cooperation must be based upon democracy with its essentials of equality, justice and responsible freedom. Citizens must know and control the management of their own country, including foreign relations. Secret treaties and international democracy cannot exist together.

Thus the school is undertaking to become an epitome of the community on a worldwide scale. But the most significant phase of the new concept of training for patriotism is that which refers to time rather than space. The school is aggressively invading the future, conscious that it, peculiarly, must accomplish the telic function of society; that it not only governs the reproductive process but is itself the creator of the social future. The religion of the school is creative evolution, notwithstanding the command of Tennessee and Arkansas that the sun stand still: evolution in its biological, personal, and social phases.

The Father and the Son are one in the creative spirit of this religion. The teacher's first loyalty is to children, born and unborn. The new patriotism is strongly tinged with this evolutionary religion. It is a patriotism which responds to the challenge of germ plasm, mind, and the Great Society. It is capacitating the imagination and releasing and magnifying the energies of increasing numbers everywhere. It declares that the individual germ plasm, individualized divinity, must have its chance through better social systems for the development of richer personality. The highest patriotism has ever consisted of love for the kingdom of righteousness, however remote from this life.

Parochial schools have usually been conscious of this fact, and have represented that their primary aim is to prepare individuals to become angels in a ready-made heaven beyond the grave. Public schools have been berated for their failure to envision properly this ultimate goal. Now, however, they are beginning to vie with the parochial schools in religious aim. But the heaven they have in mind has its beginnings without reference to the grave. It is always under construction; and the building is designed to make all persons who give themselves to its making.

## CHARACTER TRAINING IN THE HOME

LITA BANE

ONE BY ONE the more obvious functions performed by the home have been taken over by industry or by institutions functioning independently of the home. So marked has been the change that we occasionally hear people, who have not looked beneath the surface of things, remark that all the functions of the home are gone, that there is no longer any legitimate reason for maintaining homes, the only excuse being a sentimental one. They say that we cling to the home as an institution much as we might cling to a worn out pair of slippers, no longer useful but having pleasant association. While only a few express this opinion there are many people who, when asked, find themselves utterly unable to justify the existence of the home today, much as they obviously would like to do so. They have simply never given it a thought. They have taken its existence and its persistence for granted.

Home economists, on the other hand, have for some years been attempting to formulate in a general way the functions which the home today is in a position to fulfil better than any other institution yet existing.

Perhaps because so many responsibilities have been taken from the home we are better able to discern its vital functions as they become freed from the confusion caused by the numerous roles it has played in the past. The home of the past was a veritable hive of industry. No one needs to have a picture drawn of early colonial homes. The innumerable activities carried on are familiar to most of us. Wool was taken from the sheep's

back and put through many processes until it came forth a suit of clothing, gardens were raised, fruits and vegetables canned and dried, meat cured, soap made, the sick nursed, the washing done, the meals cooked and served, not to mention numerous other activities such as candle dipping, quilting, and carpet rag sewing.

Many of these activities have left the hearth side much to the physical relief of the housekeeper. Still others are in the process of being taken over by industry. Perhaps in the future women will not need to say, as one fond mother who lived a busy life on the farm said, "I sometimes look at my children and know that they will be grown up and gone before I have time to enjoy them and do for them what I think a mother should do. But I am too busy with things that must be done on a farm."

What are some of these things that she believed a mother should do? Perhaps one of the best ways to learn what they are is to ask ourselves why we value our own homes. Many of us would write high among the things of value, the training we received which fitted us to live comfortably and happily with other people.

Our first years away from home usually bring out in strong relief our deficiencies in these traits. One young woman known to the writer had been reared in a home where the parents believed in a great deal of freedom for the children. The children dominated the home. In fact this mother could have said, as another mother remarked a

few days ago, that her children were doing their best to bring her up in the way she should go. If the children wished to skate on their roller skates in the large living rooms, the parents sought refuge elsewhere and the children skated. No matter what plans the mother had made, if the daughter wished to bring guests home to a meal unannounced she brought them. Always her wants were given first consideration. When she came to live in a sorority house she assumed that here too others would yield always to her wishes. Being a thoroughly delightful person in most respects it was some time before the other girls realized just what was happening and revolted. It happened one Sunday morning when she had chosen to rise early and use the sewing machine which was a very noisy one located where it could be distinctly heard by several girls who had hoped to use the morning to make up lost sleep. She was bewildered when they protested, then grew angry with the anger of a little child who finds herself thwarted. Again and again similar situations arose until she was threatened with expulsion. It was not until then that she seemed to comprehend the seriousness of her deficiency. She set about to correct it, but needless to say it was a discouraging undertaking. Had her family recognized their responsibility for training Ruth to live comfortably and considerately with other people she would have been saved much humiliation and grief.

If parents could only realize how their children shrink from blaming their homes for the very faults that so obviously are a result of lack of home training, they would know something of the fine loyalty which most children have for their parents and they would surely strive to deserve it more fully.

Another girl had been reared in a family where a little evading of the truth was not considered a misdemeanor.

What a sorry time she had, how many tears she shed, when she found that the social group with which she wished to associate maintained standards of truth telling that branded her a teller of falsehoods. In vain did her family try to bolster up her hurt pride by assuring her that the group was made up of straight laced goody goodies whose opinion did not matter. It mattered to her and she has never entirely recovered her early self confidence and poise. She is devoted to her family and even yet tries to shield them from the knowledge of her chagrin caused by faulty home standards.

Then there is Esther reared by a mother prone to exaggerate. Esther learned her lesson much younger than the other two girls mentioned. She repeated something her mother had told including all of the embellishments and exaggerations, only to have it proved to her by a friend that the true state of affairs was something much less colorful and dramatic than she had been led to believe. One wondered how the mother could fail to see the expression that passed over the face of the child when her mother was fabricating some details of a story, nor why the mother would brush aside the protests when the child insisted upon supplying such accurate information as she had, watching the listener all the while to see what effect her mother's tale was having. The child's face seemed to plead that you would not find her mother out.

Robert was a jovial, trustworthy, likable chap. He had, however, grown up in a family where the accepted social customs and courtesies were not insisted upon. Though the parents had had ample opportunity to learn them they had not considered them important. When Robert reached high school he found himself feeling awkward and ill at ease. The days of his romping play called for few of the formal observances and it was not until he was invited to a small

dinner party that he began to realize his handicaps. He was uncertain what procedure to follow at table, where to "park" his knife when it was not in use, exactly what use one was supposed to make of a bread and butter plate, how one took leave of one's hostess. These and a hundred other questions almost overwhelmed him. An elderly aunt lived in the family of his hostess and remained to chat a moment with the group after dinner. She chanced to make a remark which undoubtedly all of the young people thought branded her "old fashioned" but it was Robert who took up the argument and was surprised and hurt when his comrades merely changed the subject and did not come to his support. It was the first time he had felt acutely the need to do "the proper thing." It suddenly dawned upon him that his family had failed to equip him with many of the social tools, perhaps not important in themselves, but important if one is not to be conspicuous by not following fairly well standardized procedure. At an age of unusual self consciousness at best he found himself embarrassed in ways that might have been avoided by a bit more careful direction at home. Kindly and courteous at heart, he had not learned easy ways to express his courtesy. He is a grown man now with a family of his own and it is interesting to note that it is he, even more than his wife, who insists upon the observance of commonly accepted forms of expressing courtesy.

Where, if not in our homes, can we look for patient instruction and help in acquiring traits of loyalty, honesty, courtesy, trustworthiness, truthfulness, kindness, sympathy, cooperativeness, tolerance, and the many others that go to make up what we are pleased to call "character."

These traits are not like Topsy, they do not "just grow." They have to be carefully cultivated and as always the best

kind of teaching is not precept, but example.

A certain man had a reputation for absolute honesty. Can you see the son's expression when a man who had come to close a business deal remarked, "I would rather deal with your father than any man I know. He does not make many promises but when he says he will do a thing he keeps his word." Is it any wonder that that little boy, a grown man now, carried on the family tradition of absolute integrity until his employer was heard to comment, "I would trust Jim with every cent of the firm's money and my own into the bargain."

We too seldom stop to think how much of our safety depends upon these very traits of honesty and loyalty and courage. If some families had not taken the trouble to train their children, our civilization would not rest on a very secure foundation. True enough, we have shysters and thieves and liars and blasphemers and all the rest, but they are not the ones to whom society entrusts by choice those things upon which it depends for its security.

Miss Talbot, formerly dean of women at the University of Chicago, once said that she believed the chief function of the home to be "the upbuilding of men with noble minds and souls." What finer function could any institution have? With sound principles of social behavior inculcated before the child even enters school, a long stride has been taken in the direction of fundamental happiness for the child and safety for the rest of us. No matter what influences may come into his later life, it is this very early training that functions most naturally. Society can ill afford to have its homes adopt a policy of *laissez faire* with respect to training of children in the home. The school, the church, the playground all share in making children not only what they are but what they are to

become, but the home after all must shoulder the major responsibility.

It may not be amiss to point out one common source of difficulty among young people that might be avoided by parents taking somewhat more careful thought in regard to their teaching with respect to right and wrong.

Children are impressionable people and there can be little doubt that a rearing which impresses the child with the idea that there is a clearly defined straight and narrow way and that the parents know precisely of what that way consists and what direction must be taken to find it, handicaps the child if this method is used beyond a very early age. Either the child tries all his life to live by exact rules rather than guiding his life by broad principles, or he revolts from the entire standard when he finds that life's great issues are seldom right or wrong, black or white in their entirety. They are usually a mixture, gray.

To see to it that one's family is properly fed, comfortably housed, pleasingly dressed, and provided with wholesome recreation is no small task and one worthy of careful thought and training; the best training that one can get. But that is not all. There remains this whole world

of human contacts that must be adjusted, standards that must be set and lived up to if your child is to be able not only to maintain his place in the sun but to live in harmony, fairness, and enjoyment with his fellowmen.

Both parents affect their children's standards profoundly, but it is probably the mother who affects them most. It is undoubtedly as true of motherhood today as it was forty-five years ago when Olive Schreiner wrote:

"It is the work that demands the broadest culture. . . . The lawyer may see no deeper than his law books, and the chemist see no further than the windows of his laboratory, and they may do their work well. But the woman who does woman's work needs a many sided, multiform culture, the heights and depths of human life must not be beyond the reach of her vision, she must have knowledge of men and things in many states, a wide catholicity of sympathy, the strength that springs from knowledge, and the magnanimity which springs from strength. We bear the world, and we make it. The souls of little children are marvelously delicate and tender things and keep forever the shadow that first falls on them, and that is the mother's."



## SOCIAL MOVEMENTS FOR CHARACTER DEVELOPMENT UNDER ADVERSE LIVING AND WORKING CONDITIONS

GRAHAM TAYLOR

THE ODDS AGAINST the development of character stacked in adverse social and industrial conditions impel those working against them to seek more effective ways and means of promoting their religious and educational efforts. It was in the early '80's that the more organized agencies to this end were initiated. Some discouraged missionaries in the East End of London re-echoed what they had so long heard, by printing a little pamphlet entitled, "The Bitter Cry of Outcast London."

It shocked the privileged people of the West End not only, but in all England and other lands, with its realistic description of the de-humanizing effects of continuous unemployment, hopeless poverty, overcrowding and bad housing, with the attendant evils of drink and other vices. Then the "City Wilderness" became "great and terrible" to many moderns as nature's wilderness was to ancient Israel, in the exodus from Egypt to the Promised Land.

In response to disclosures of such demoralizing conditions there arose about this time the now prevailing movements for the more effective organization of charities, for the cooperation of the churches, through the Salvation Army and other agencies, and for community surveys to attain accurate information of community conditions in order to deal with them more intelligently. As yet, however, there prevailed a consciousness only of the plight of individuals, of classes and of masses.

Then it was that a keener insight and a broader outlook were taken by a Seer, who had long been at work in a Church of England parish in Whitechapel, East London. Its rector, Samuel A. Barnett, long afterwards distinguished as Canon of Westminster Abbey, hoped that his vision might be shared by university educated men qualified to understand and help solve the social problem. His hope was inspired by such teaching at Oxford as John Ruskin, Thomas Hill Green, and Benjamin Jowett had been giving in their lectures and books.

But he was encouraged to appeal for the help he more immediately needed by the interest which some students had shown in offering service on his field, and by others who sought from him guidance in their proposal to establish a non-sectarian educational institute for working people. In response to their inquiry Mr. Barnett advised that "close personal acquaintance with individuals must precede any wise public action for meeting working class needs." To gain this understanding he suggested that a house should be rented where a group of university men should live for longer or shorter periods to study the life and problems of an industrial neighborhood.

Acting upon his own advice Mr. Barnett appealed for help to carry out this adventure of faith by an address at Oxford on "Settlements of University Men in Great Towns." What he said in pointing this appeal is quoted here because, as Robert A. Woods wrote in

"The Settlement Horizon," it struck the note to which all settlements have keyed their household life and outreaching efforts:

"Many have been the schemes of reform I have known, but out of eleven years of experience, I would say that none touches the root of evil which does not bring helper and helped into friendly relations. Vain will be higher education, music, art, or even the Gospel, unless they come clothed into life of brother man—it took the Life to make God known. Vain, too, will be sanitary legislation and model dwelling unless the outcasts are by friendly hands brought in one by one to habits of cleanliness and order, to thoughts of righteousness and peace. Not until the abolition of the influences which divide rich and poor, not until the habits of the rich are changed, and they are again content to breathe the same air, and walk the same streets as the poor, will East London be 'saved.' Meantime a settlement of University men will do a little to remove the inequalities of life as the settlers share their best with the poor and learn through feeling how they live."

By "settlement" he meant a household group, resident between the lines of cleavage which more artificially than naturally, more circumstantially than essentially, separate fellow citizens. In the experience of gathering such a group around their own household at Toynbee Hall, Mr. and Mrs. Barnett realized the potency of working in and with group life to be greater than efforts to deal with individuals apart from their natural associations, or as constituting classes and masses.

In respecting and developing the individuality of each other and yet recognizing and using the influence of the group upon each one, they learned how to develop in the same way, the character both of the individual and the community through other groups, chiefly those of the family and the neighborhood. This development of character through the group is the distinctive feature of the social settlement, distinguishing it from other social agencies.

The influence which the settlement movement has exerted in permeating other character educating agencies, accounts for the mutual recognition of

their common aims and the ways in which their distinctive methods supplement and increase the efficiency of each other's efforts. When in initiating its case work, the Charity Organization Society in London tended toward excessively individualizing "the case," the settlement personalized its own cases and claimed that each could be understood only by understanding the whole family, neighborhood, and community situation inextricably involved. Long since the case work of all modern charities has been directed toward family rehabilitation, and the settlement's personal dealings with neighbors have become more effective through compliance with case work exactions.

The community center movement, long afterward, followed in the wake of the settlements and is welcomed by them. It differs in relying upon the local community as a whole to furnish initiative, cohesion and continuity in creating and maintaining its educational center. But just these qualities are lacking in communities divided by differences of race, language, hereditary customs and sectarian rivalries or antagonisms. And the division is accentuated where the population is transient, yet all the needier.

A community center meeting, once a week or oftener, however desirable and effective its fellowship and organization may be, can have no such formative influence on character as a resident group, recognized as neighbors, in continuous touch with family life and growing youth. The public school house or hall in which the center holds its meetings, cannot so win, hold, and develop those who gather at the settlement house, which not only shelters a group of neighbors who feel at home within it, but also becomes the house of the neighborhood freely used by its groups of every kind and age, with its latchstring hanging out within reach of everybody, day and night, year after year.

The public school might readily be-

come such a neighborhood house, if in addition to its parent-teacher association, some of its teachers were to live in the neighborhood in a household of their own, like that of a settlement. A resident group of either constituency located near a public school could so supplement the best endeavors of the neighbors as to prompt and justify the opening of every school building continuously for such character building use. Here again, so far from having either conflict or competition between them, these community centers and the settlement should supplement each other, either one giving initiative or occasion for the other, each functioning in its own way, yet cooperatively.

The churches and the settlement have many ideals and aims in common, but differ distinctively in their goals and methods. Both bear "the burden of the soul," or the self. As yet by most churches the individual is regarded as more or less detached, each one standing by himself and herself before God. Standards and ideals based upon definite tenets, and demanding certain sacramental or other acts, are offered or superimposed upon the personal acceptance of the candidate for admission to church membership.

By the settlement the individual is regarded as one of a group, from which natural association or voluntary affiliation no normal individual is detached. To educate the character of the individual, therefore, the settlement seeks to understand and appreciate the standards and ideals, the relationships and customs of the group to which he or she belongs.

To spiritualize both the group and the individuals constituting it, is the ultimate aim of the settlement. But it seeks to cultivate this essential element of character by letting the spiritual grow up, simply and naturally, through what is common. Its impression and expression are sought in "the daily round, the common task," which are thus invested with

sacramental sanctity. The settlement's only orthodoxy is the orthodoxy of the spirit. The only religious test for admission to its household fellowship is the will to serve one's fellows. Jew, Catholic, and Protestant, and persons of other religious affiliations or none, meet on common ground in an equality without compromise or concession of their inherited or preferred faith. In the unity of this spirit those who thus differ live and work together in the bonds of peace and the best of good fellowship.

By their commitment to the supremacy of spirit as their ultimate aim churches and settlements may freely recognize their community of interests without fear of encroaching upon each other's sphere. Their ways and means of reaching their ends are so clearly distinctive that neither can fulfill the whole purpose of the other, while each may supplement the other's differing ways of developing a relationship to God and fellow men which is essential to religion itself.

Settlements neither presume to claim functions of the church, nor much less assume to be substitutes for them. Churches and missions can claim neither the name nor the whole aim of the settlement without, on the one hand, causing the settlement to be suspected of covertly employing sectarian propaganda, or, on the other hand, subjecting the church to the suspicion of failing to serve the propaganda of its own faith.

Individuals can be led farther by the churches in the acceptance of their creeds and the realization of their religious experience. But the settlements and community centers can better enlist and unite the differing people in the common service of their neighborhood and city, because they are all inclusive in their constituency, while the churches are necessarily and legitimately restricted. Each, therefore, may best serve the common human cause by fulfilling its distinctive function and by cooperating with the other.

Notable is the fact that it was a churchman who pled for help from university educated men to enlist the whole community in the character education of those disadvantaged by economic and social conditions under which they lived and earned their livelihood. Significant also was his far sighted wisdom in deploying this help at a location and under a management apart from his church building and from any organic connection with parish administrations.

While Toynbee Hall, and the settlement groups it enlisted, were initiating efforts to carry out their primary purpose to make community conditions at least compatible with, and not subversive of, character education, the churches began to reinforce their evangelistic ministry by new social and civic agencies of their own. Through the Salvation Army they enlisted in new relief agencies. They began to equip their missions for social activities, and to build neighborhood houses in localities destitute of recreational and educational facilities. The Y. M. C. A. and Y. W. C. A. enlisted larger resources for cooperative country wide and world wide movements to spiritualize and socialize industrial and social conditions. Jewish and Roman Catholic agencies are widely at work for the same ends.

In those '80's, as early as 1885, Dr. Josiah Strong, in his arousing little book "Our Country," stressed the interdependence of the church and the nation for the assurance of their stability and for the fulfillment of their destiny. He pointed to the perils which the increase of wealth and the disproportionate growth of city populations might prove to be, at the same time bidding for the resources which both might furnish to counteract intemperance and the power of the liquor traffic, and to reinforce the evangelistic and educational ministries of the churches, especially at congested cen-

ters of population and in the western agricultural and mining districts. Increased denominational home and foreign missionary activities, especially along educational and social lines, followed, as did the interdenominational work of the Evangelical Alliance, and later that of the Federal Council of the Churches of Christ in America.

Meanwhile in this same year, 1885, Professor Francis G. Peabody at Harvard Divinity School introduced the first instruction on Social Ethics admitted to the theological curriculum. This opened the way for sociological teaching successively in theological seminaries at Andover, Hartford, Chicago, and elsewhere. It now has its place in Roman Catholic and Jewish schools for the training of their priests and rabbis. Trained leadership was thus furnished for the social service of the local churches, and the denominational and interdenominational Social Service Commissions which rapidly developed.

Further afield, direct effort was made, largely inspired and guided by church influence and leadership, for the suppression of commercialized vice and the restriction of the liquor traffic, which were recognized to be the sources of the most demoralizing odds against which the educators of character had to contend. All these primarily educational movements culminated in the Eighteenth Amendment to the United States Constitution prohibiting the liquor traffic, and in the international treaty renouncing war, which reinforces the League of Nations and the Court of International Justice.

Thus wondrously, character education has advanced through allying the local community with personal efforts, and national and international movements with the educational aims and efforts of the local church, school, and social center.

## THE FUNCTION AND PROSPECTS OF THE PREACHER IN OUR TIME

JUSTIN WROE NIXON

### I

PREACHING HAS COME DOWN to us as one of the traditional functions of a pastor. In medieval Christianity the primary task of the pastor was that of making available the prerequisites of salvation, the medicine of immortality, to all the individuals in his parish. The means of grace were for the most part sacramental and consisted of certain acts of spiritual potency performed upon or by the individual, such as baptism, penance, and the reception of the eucharist. The pastor as preacher counseled the members of his flock in matters which pertained to their eternal welfare. He warned them against the sins which would imperil the safety of their souls and exhorted them to deeds of beneficence by which they might accumulate merit against the day of the celestial assize. Preaching was clearly inconsequential as compared with the administration of the sacraments.

The Protestant Reformation produced a shift in emphasis upon the means of grace. In the Calvinistic churches in particular, "the Word" became the supreme sacrament whose benefits were received and appropriated by an intelligent but submissive faith. The pastor in theory was removed from his traditional position as mediator between the means of grace and the spiritual needs of his flock. Practically, he retained much of his old prestige. Only now, he became more and more an instructor, one who drew from an infallible source of accred-

ited beliefs and rules of conduct the essentials of Christian faith and behavior. These essentials were embodied in pulpit discourses and were then appropriated or rejected by his hearers to their everlasting weal or woe. In a Puritan community nothing was of more importance than preaching.

Today we are living in another age, as different from the age of Puritan preaching as that age differed from the period of medieval sacramentalism. Religion is gradually shifting its objective from the attainment of a post-mortem salvation to the realization of the highest possibilities of human life here and now. The most worthy type of life appears increasingly as that which avails itself most fully of opportunities for the development of its own powers and for perfecting relations of fellowship with God and man. The means of growth (or grace) are no longer the monopoly of the church. They include a vast array of influences generated by nature and society which play upon the life of the individual. The whole of man's world has become his *institutum salutis*.

Under the circumstances of such an age, what is the function of the preacher? The administrative functions of the pastor appear to be essential as long as the church endures. All the tendencies of the age serve to make him after the analogy of a well known commercial organization the secretary of a "Chamber of Religion." His tenure as preacher appears more uncertain. In a multitude of ways, through the press, the radio,



the magazines, the luncheon clubs, and a legion of welfare organizations we receive verbal stimulation to better things. The preacher no longer stands in that position of prestige between the sacramental "Word" and the needs of his flock which he occupied in the Puritan era.

## II

The possible function of the preacher in this age may be more accurately determined if we ask what the forward looking preachers of our day are trying to accomplish. To the writer, whose observations of course may be erroneous, it seems that these preachers are trying to accomplish three things.

They are trying, first of all, to interpret the Christian tradition and to make available the spiritual energies latent in it to the men and women of their time. The core of this tradition is the conviction that a superhuman Life has entered into humanity, shares its travail and co-operates with it to secure its triumph. To the Christian, this is the supreme meaning of man's experience upon the planet. The most adequate and decisive revelation of the character of the divine Life which is seeking to express itself through humanity the Christian finds in the personality of Jesus Christ. In the production of human beings with the Christ like quality of character the Christian sees the ultimate objective of all programs for human betterment. This is the substance of belief which lies at the heart of the Christian tradition. The doctrines of the Incarnation, the Atonement, and of Immortality are but different renderings in the context of varying human needs of this central theme.

The preachers whom the writer has in mind are trying, in the second place, to interpret the spiritual significance of their own age especially in its broad and collective aspects. In ancient Israel

this was the task of the prophets. Amos, Isaiah, and Jeremiah envisaged their contemporary world as a stage. Upon that stage a great spiritual drama was being enacted in which a sublime role had been assigned to the Hebrew people. Would the people assume the responsibilities of that role? The burden of the national decision in answer to that question the prophets sought to lay upon the consciences of individual men and women.

If the first function of the modern preacher is that of a scribe, the function of one who interprets the past to the present, his second function is that of a prophet. As a prophet he seeks to focus the needs of humanity present and future in the conscience of the individual that the individual may play a worthy part in the collective decisions which must be made. Because of the increasing complexity and interdependence of human life, the decisions in which the individual participates as a member of a group are growing in importance as compared with those where the individual acts in isolation. Prophetic preachers, accordingly, are aware that unless they can inspire their congregations with a desire to realize the most worthy ideals of group life the penetration of the Christian spirit into the structure of society will be effectually prevented. And the contradiction between Christ like individuals and a pagan social structure cannot go permanently unresolved.

In the third place, so far as the preacher's experience of the Christian tradition and of the new forces of the present are united in a single view of life in which his own soul finds both peace and an incentive to growth—in so far he becomes the herald of a gospel, an evangelist. An effective gospel is at bottom the preacher's own affair. Rooted in the past of the race and fostered by the influences of the epoch it must have borne fruit in his personal career.



The weakness of contemporary preaching lies just here. It has not focussed as yet in a simple redemptive message, concrete in its symbols and its application and readily communicable from life to life. In its lack of unity, preaching reflects the disorganization of the age, which in its spiritual structure seems to be a conglomerate, all kinds of anachronistic and vestigial religious views being held together in the same culture by a dominant system of technology.

In such an age preaching as a whole tends to fall between two stools. It is either of the age but unable to lead beyond the contemporary to the eternal, or it is not of the age and hence unable to make contact with it except by way of compensation and escape.

Liberal preaching, our specific interest in this paper, seems to be full of brilliant insights but lacking in substance. It is eclectic, rather than organic in its union of past and present in a living pattern of outlook and behavior. It is a quest. Only rarely is it a gospel. Its sense of the eternal is dim. And whatever else an ethical religion should do for men it should give them an experience of the abiding in the realm of values and ideals which will furnish the soul with both an anchorage and a sense of direction amid the moral and spiritual turbulence of our era.

Scribe, prophet, and, at least in his aspirations, an evangelist—if we would describe in a single phrase the function of the preacher as that function is embodied in the work of the most forward looking members of the profession today—we would say that the preacher is a public teacher of religion. As a teacher of religion he seeks to make available to all who hear him the spiritual resources of the ages as well as the new truth which appears in the contemporary revelation of God.

As teaching, the message of the preacher is marked by three distinguish-

ing qualities. *First*, it is public. It is not esoteric. It is offered in the open market place of ideas. *Second*, it is personal, being directed to individuals who ought to be known to some degree by the preacher. Preaching is conversation upon the highest plane of personal interest and spiritual purpose. It is of most significance when it is the work of one who has been a citizen of the community for a number of years and who has shared in an intimate way the joys and sorrows of those to whom he speaks. *Finally*, preaching is practical. It is designed to affect action. It is not speculative. It aims at behavior. As public, preaching differs from any teaching in a limited group. As personal, it differs from any message communicated through the medium of magazine or book. As practical, it differs from scientific research to establish facts in the realm of religion, and from the philosophic effort to secure coherence among religious truths.

### III

Now what are the chances that the preacher will be allowed to perform the function of a public teacher of religion? Does the modern world require the services of any such person or will it view his passing with indifference?

The answer to these questions depends at bottom upon what happens to religion in our time. If religious experience, itself, comes to be generally regarded as an illusion or as merely a vestigial survival from primitive culture, then we shall see the disintegration of the church and the distribution of its valid life building functions to secular agencies. It is hardly worth while to speculate just yet concerning preaching in a non-religious society.

Even with the permanent validity of the religious experience admitted, it is evident that the centrifugal forces of a sociological nature which are tending to

separate and detach from the church functions, hitherto associated with it, are very strong. The radio enables people who are interested in sermons to hear the best preachers in the country without stirring from a comfortable seat by the fire. It is possible that already the audiences of the radio preachers exceed those which assemble in church buildings. The line of least resistance here leads away from the local church and the local preacher.

It is not difficult to foresee clinics of personal counsel, detached from churches, where the most skilful advisers, technically equipped for case work with the human psyche, will be accessible to the general public. The function of religious education may be performed through weekday religious instruction carried on by parish organizations in cooperation with the public schools. With preaching, counselling, and educational functions more or less detached from the local church, what you would have left in many instances would be a middle class club, competing in its entertainment and service features with fraternal organizations of an essentially similar nature. There would remain, of course, the function of public worship. But that function by itself without the auxiliary functions of preaching, group education, and pastoral counsel, without a theology and an ethic, would tend to become a stereotyped gesture of respect for a dying religion.

The probabilities are, however, that after these centrifugal tendencies which we have described have done their worst, the church will still be here. Why? Because, speaking simply from the sociological point of view, the church is one of the most important integrative institutions of society. There are dispersive forces at work in our modern world which limit human contacts to ever more minute and impersonal aspects of our existence, as in specialized medicine, in-

dustry, and education. Then there are such institutions as the home and the church which struggle against these tendencies and go far to make life the intercourse of whole persons.

The home is suffering from many of the same centrifugal influences as the church. It is possible to forecast a civilization in which the home as we have known it would have been drained of so many of its functions that for great multitudes nothing but a shell would remain. As Professor Ernest Groves has pointed out, however, the forces which make the family a significant unity are also permanent and powerful, and the probabilities are that with the increase of facilities for transportation and the transmission of electric energy, industry will be dispersed from metropolitan areas into smaller communities and the home will have a better chance. We may reasonably expect that the life union of a man and a woman in the midst of a little group of children will continue to be the statistical mode of family relationship, although there will doubtless be also an increase in the marginal types of marital alliance.

The probabilities in the case of the church seem to the writer to be essentially similar. There will be an increase in marginal types of religious organization and activity, as represented by radio preaching, clinics of personal counsel and quasi-public religious instruction. People who desire a specialized religious service will be able to get it. But the local church with its public teaching of religion, its public worship, its warm family relationships, its joyous religious festivals, its interest in children, its outlook toward a world fellowship which overleaps the boundaries of the state, its suggestiveness in the realm of ideals—the local church will continue to be a center of integrative influence. It touches individual life at more points than any specialized religious agency possibly can. Through

the breadth of its friendly contacts as well as through the intrinsic nature of its message it creates in the individual a sense of worthwhile personality.

And the age into which we are moving will be conscious of this craving for a personal sense of the dignity of human life—a craving which the church satisfies more fully than any other human institution. The abiding problems of the human spirit will be present in that age as they were in the age of Ikhnaton, of Sophocles and of Saul of Tarsus. Men will continue to be baffled by the mystery of life. They will know the tragedy of frustration and guilt. They will yearn for the touch of a vanished hand. They will cry out in the darkness for the undergirding of the everlasting arms as they sink back in death into the unknown from whence they came.

In addition to the unsolved problems of the ages there are characteristic tendencies of modern society which will eventually increase rather than diminish the demand for a religion which imparts a sense of human dignity. The specialization of industrial occupations and of professional careers will create a longing in men's hearts for some place where they may catch a vision of the great battle of mankind with fate in which they occupy only an insignificant sector. The impersonal nature of our multi-faceted social contacts will produce a hunger for wholeness of soul. The feeling of human insignificance, moreover, is growing. The vast spaces between the stars, the infinitude of cosmic forces are entering more and more into the consciousness of ordinary people. There is a despair about the modern cry "What is man that thou art mindful of him?" which the psalmist never knew. This new age of ours, irreligious? How can men endure in such an age without religion, especially the religion of Jesus with its concern for the preciousness of every human individual?

Can you imagine a church trying to meet the ultimate demand of modern men for guidance in their search for a view of life which gives it completeness and dignity without the public teaching of religion? Will you forecast how such teaching can be provided otherwise than by gifted men who are trained for the task? Unless the church can find and train such men it will largely fail in its mission.

#### IV

What are the conditions which must be fulfilled if the local church is to continue to provide and support the public teaching of religion? The conditions are well known. The function of the secretary of a "Chamber of Religion" must be separated from that of the public teacher of religion or preaching will disappear. This separation depends upon the development of fewer but larger churches, staffed by a group of men and women who give themselves to various aspects of the church's service. To secure the organization of church life into these more adequate units, there must be a widespread consolidation (not cooperation or federation) of denominations. This change waits upon the division of Protestantism into three or four groups, each organized about a representative type of religious faith.

Protestantism need not console itself with the delusion that either worship in the subdued light of a Gothic nave or the activities of a semi-religious club will support it in its distinctive mission after it has made the career of the preacher impossible by continued imposition upon him of promotional duties. For Protestantism has been concerned with Christianity as truth and as a way of life, and it is difficult to conceive of the projection of such a Christianity in the world without the active ministry of a public teacher of religion.

## GIVING CONTENT TO THE WORD GOD

ROBERT S. LORING

IT IS ASSUMED in this paper that, for a teacher of religion, the word God is a useful word—provided it be used wisely and with discretion. It should not be used as a substitute for efficient thinking, but as an encouragement to thinking, not as a pious excuse for doing nothing towards solving present world problems, but as an inspiration to intelligent social activity. If the word God is to continue to be of practical value it needs to be brought into closer relation with the questions of modern life. This more extensive emotional meaning seems likely to be found more in the practical unities of scientific knowing and social organizing than in the arguments and definitions of theology or philosophy.

Some years ago, in an address to Sunday school teachers, Jenkin Lloyd Jones gave this practical advice: he warned them not to use the word God too frequently, and never to employ it except in association with some great and inspiring idea. Otherwise the word might be cheapened by meaningless repetitions until at last it would carry little if any positive religious value.

Such a weakening of the word seems unfortunately to be going on in our time. Professor Leuba reports that "leaders in philosophy, science, literature, and even in religion, as well as an increasing number of the rank and file, reject openly or secretly the traditional Christian belief in a Divine Father in direct communication with man." Professor Sellars, in *The Next Step in Religion*, says of this movement, "There is no need for a rabid anti-theism; the truth is, rather,

that mankind is outgrowing theism in a gentle and steady way until it ceases to have any clear meaning."

It seems probable that this failure, to associate the word God more closely with the serious interests and ideals of modern life, affects large popular groups. I have noticed that one of the easiest ways to raise a laugh at a vaudeville show is loudly to drag into the middle of some situation on the stage such an expression as "My God!" What seems to bring the laugh is not any shocked feeling of blasphemy, for the use of sacred names as expletives is too common to be amusing. The comic element seems to lie, not in the irreverence, but in the irrelevance of the expression. Here, in ordinary life, very ordinary as presented on the stage, is introduced an expression which is felt to be wholly unrelated to anything going on in any kind of life. This furnishes teachers of religion with a problem much more shocking than the bad taste of blasphemy. We read of old that "the devils believe and tremble"; but in the vaudeville show they only laugh.

This lack of any felt relation between the word God and the present problems of life does not, in the case of thoughtful men, mean any decrease in a serious interest in life. It means only that serious life problems are emotionally associated with some other words. Moral and social earnestness may find the word Nature more satisfactory. Professor Edward C. Hayes, in *Sociology and Ethics*, writes of "motives that will replace the more or less artificial ones offered by ancient poets and philosophers,

and the more or less waning incentives of supernaturalism."

A theological explanation of the good life does not seem to carry a feeling of value. "Men need only have right ideas as they are prescribed by nature, seen clearly enough to command the consent of the competent, and disseminated generally enough, and they will fashion the sentiments as well as command the outward conduct of normal men."

Faith in the order and control furnished by a study of the laws of nature gives a regulative principle sufficient in itself. "We need only listen to the voice of nature's laws of life, and we shall find they teach a religion that will evoke the most ringing eloquence, the most inspiring music, the noblest architecture, the most constant devotion, and the most zestful life."

Another case where a unifying and optimistic emotion is being transferred from a religious to a secular term is given by Professor Bury in *The Idea of Progress*.

In the modern world the idea of Providence is being replaced in many cases by the idea of Progress. It is important for teachers of religion to note that Professor Bury does not represent this as a case where an unproved theological dogma, such as Providence, is replaced by a proved scientific dogma, such as Progress; for he holds that Progress has not yet been proved true. "It belongs to the same order of ideas as Providence or personal immortality," and so "belief in it is an act of faith." Here we have cases where some new symbol, such as Progress regarded as natural development, or some enlarged symbol, such as modern Nature with its complex laws, seems richer in content, and of more inspirational value, than the older symbol God.

If it be not the fault of teachers of religion, then just whose fault is it, that the idea of God has become so standardized and inflexible that much intellectual

and scientific earnestness, in our day, has to go beyond it to find satisfactory emotional centers for its practical and working faith?

Many complain that the growing interest in the newly discovered universe of science has absorbed the older interest in the idea of God. Interest in immanent world forces has driven out interest in immanent heavenly forces. But this centering of thought upon what is called the natural universe does not necessarily mean the disappearance of religious emotions. It may rather mean the failure of teachers of religion to use language which shall help to give a center to new faith.

When university students are forced to concentrate attention on detached facts in the scientific laboratory, the mystic feeling of unity is lost for the time being, the universe seems emotionally to dwindle, and life dwindles with it. When, however, they pass to a large group of related facts and sciences, the feelings of wonder, of awe, of trust begin to return, as they themselves testify when questioned.

Is it not the business of teachers of religion to furnish ideas about God which shall help to build up this feeling of unity, of relatedness? Take such words as Law or Creation. To religion a Divine Law usually carries the idea of a command handed down to men long, long ago. Why should not the thought of Divine Law be extended in all our teaching to include the modern scientific thought of a present steadiness and order upon which men can forever rely and which they are privileged today to study and to organize for themselves? The Divine Creation usually means to religion a distant act, and calls up the far away idea of a First Cause. Why should not a Divine Creation mean a continuing organizing process, which is as wonderful today as it ever was in the past? Within the world of modern science there is plenty of room for the imagination to



work, and for feelings of hope and trust to develop. Here there is a richness of content which we may well associate with the word God. As far as we connect this word with the modern ideas of Order, of Law, of Steadiness, of Organizing Energy within the world of nature, both the earth and the "heavens declare the glory," and practical lines, along which religious faith may move, plainly appear.

An important question for the teaching of religion is what view we are to take of man considered as a citizen of this world. We increase the usefulness of the word God when we associate with it a larger view of Creation as a continuing process, and a larger view of Law as including all the network of relations found by science in nature. Should religion also be enlarged to take in the new humanistic spirit, the new sense of the social responsibility of individual man and the social possibility of collective man? Should the idea of God be so presented as to encourage man in his growing interest in social activities, in social experiments, in social ideals?

The new view of a better social future for man is related to widespread biological, or sociological, or organizing theories of life. Take such phrases as are creeping into modern thinking, "centers of spiritual activity," or "creative evolution," or "emergent evolution," or "organizational factors," or Professor Phipps's "creative co-ordination." We may not adopt any one of them as pointing to a final philosophy, yet, when bunched together, do they not point to a new consciousness of all life as creative activity?

If such activity is filled with human possibilities, if man is in any real sense a partner in creation, a co-worker with God, then a new note needs to be sounded in the teaching of religion. Where we might be satisfied with the phrase, "a Power not ourselves that makes for righteousness," many would be inclined to modify it to read, "a Power not our-

selves that makes righteousness increasingly possible to us." Some would even sympathize a little with Professor Leuba when he writes, "It is no longer the consciousness of God but the consciousness of Man that is the power making for righteousness."

If, as has been said, Kant in philosophy added Man to Hume's idea of a certain divine steadiness in Nature, then Humanism may be said to be trying to add Sociology to both Nature and Man. To the idea that "the heavens declare the glory," and to the idea of the inner "peace that passeth understanding," both of which continue to be necessary to a well rounded religion, the modern believer would add the idea of a genuine evolution, which might be directed and accelerated towards higher human goals through the efficient combination of an active religious faith with intelligence.

There seems to be no logical reason why this faith in active, social, organizing, human intelligence should not be a part of our religious teaching. Yet in many cases the emotional hopes and unities which go with this side of human striving are not well related to the idea of God. So far as science is a description of "the starry heavens above," it does get associated in a friendly way; but so far as it is a process in which knowledge is organized to create new social truths, it does not always get inside the world. So far as morality is limited to "the law within," or is charity to the poor, or a trustful reason of the heart, it also is welcomed into the divine word; but so far as it is the hope or the duty of actively organizing social groups in the direction of industrial brotherhood and world peace, it is not so sure of a welcome. Unless we are planning to prove that August Comte was a true prophet, when he taught that sociology would supersede theology should we not try to relate this organizing, social faith to religion's thought of God?



If this new faith in man, as able through a new devotion to humanity and a new intelligence to speed up social progress, is too unimportant to be allowed to come to church on Sunday and join in the common worship, then we have no need to wrestle with the problem. We can continue to confine the Sunday services and religious education to cultivating attitudes of inner peace, related to admiration for and dependence upon predestined natural law, and we can put faith in social experiment to one side.

In one fairly modern hymn book, of all the hymns that refer to better social conditions, only one plainly states that the ideal New Jerusalem is "not given to us from out the skies," but must in humanistic fashion "be built by earnest, loving men." All the others imply that we are just to wait around until a distant deity, in his own good time, in answer to our petitions, sends saving truth, or justice, or brotherhood, or the kingdom down to us. Here we have a test which every religious educator can apply to his own work. He can ask himself how far his thought of God neglects or encourages the modern social faith of man.

The peculiar problem which faces the teacher of religion in a moving world may be illustrated by a recent account, in an English magazine, of the way French colonial rule sometimes works in North Africa. In a certain city "a native builder was summoned and asked why he had not sent in the plans and specifications of the house he was building, in accordance with municipal regulations. He promised to make good the omission. Three weeks passed and no plans arrived, so he was summoned again. The plans were wanted, the official explained, to show that the sanitary regulations had been properly observed. But, said the puzzled Arab, how can I bring you the plans of a house which is not yet built?" Any person who has

tried to build a house from plans, and has noticed how the actual house, and its costs, and the architect's fees overflow the plans, can sympathize with the perplexed Arab.

In a similar way, modern life, with its piling up of facts about nature, with its increasing social problems, seems to overflow many of the theological plans formerly devised for its control. Nature, as it comes within our human limits, does not seem to operate according to any scheme of theological predestination, or mechanistic determinism, or according to any superhuman detailed control.

It seems almost as much in agreement with facts to say, as Professor Jacks says through one of his characters in *The Legends of Smokeover*, that "the universe clearly is not governed," that "the relation of the Spirit to the world may be that of a lover to his beloved, or of a creative artist to a wild mass of unpromising material, anything but the relation of a power loving potentate to his subjects." Or, as put in another place, "the whole universe is in essence a sporting event. A sportsmanlike principle is interwoven with the very stuff of reality. —In the beginning was the wager." Is this mere literary fancy? Or is it not rather the coming to the front of our thought of what Professor Whitehead calls "the neglected side of evolution," which is expressed by the word creativeness. The organisms can "create their own environment."

Where we create, even in part, the intellectual, the physical, the social environment, there is a sportsmanlike element present. There is the question of how far we unite to build up the environment intelligently and efficiently according to law; and there is also the question of how faith can be strengthened for the social task. Under such circumstances the word God should suggest something more than a nursery rhyme by which we sing ourselves to sleep, or a

nature song about the twinkle, twinkle little star; it should also be a song of the pioneers, of those who are creating new formations of efficient truths, and organizing new forms of group life. Abraham, journeying out into a new country, needed to include in his word for God the faith in the social adventure of himself and his comrades.

Julian Huxley unites the two elements, knowledge we can rely upon, and social faith, when he writes, "God, a unity embracing all we know and a direction on which we may raise our hopes for the future." Teachers of religion might well use the word, not so much as a final explanation of life, as an invitation to a process of living, not so much as a complete definition of reality, as an encouragement to travel in faith the experimental path of life. To seek for God, then, would mean to seek for the different unifying experiences which may be found in all the separate but familiar parts of organizing life.

The business man desires that all departments, buying, selling, shipping, shall run smoothly together. This, as far as his business goes, feels like life eternal. The manufacturer desires that all parts of the factory work together in unity, that the interests of worker, customer, stock owner, public, shall be harmonized as nearly as possible, many persons in one divine corporate unity. The scientist in his laboratory hopes that the different parts of the experiment will merge in one satisfactory theory, and will also hint of some larger unity of truth. The man of moral earnestness desires to find peace within his own life, and also wishes to harmonize the conflicts in outer society.

All these are life processes, which are

partly discovering, but are also partly creating those unities which may be helpfully associated with the idea of God. Every time, anywhere along the path of life, any worker, or thinker, or social organizer, finds or builds up just a little bit of unified experience, there he finds what feels most real, and what seems to have the most value in the individual, social, cosmic life. These are some of the experienced unities which may enter into our faith in the larger unity, called God, and which may give us a "direction on which we may raise our hopes for the future."

The curious thing about all this is that if somebody says, "The only kind of life which is of value is that which shows itself in some such unities," we heartily agree. But if somebody says, "The only kind of God which is of value is one that shows Himself in some such unities," some of us shudder. Yet I cannot see any vital difference between the two statements; and I think that a religion which is disturbed when its God idea is built up of real unities, found in the continuing process of creation, in the laws of nature, in organizing social experience, is an inadequate kind of religion to teach in our age. It fails to offer a well balanced ration for the nourishment of the religious life, because it neglects to incorporate in its hymns and its prayers, and to associate with the word God in its teaching, those organizing, sociological, humanistic, and scientific ideas of life, which are so important as far as they add to exact knowledge, and which so much need religious encouragement as far as they may direct men in the path which may lead towards unity, and efficiency, and peace.

## CHARACTER EDUCATION AMONG PRIMITIVE PEOPLES

FAY-COOPER COLE

SEVERAL YEARS AGO I sat in a pygmy settlement on the island of Palawan in the Philippines. About me was evidence of an exceedingly primitive culture. In fact, except for myself, the scene might have been staged ten thousand years ago.

In a small clearing in the jungle were a half dozen crude shelters of bamboo and leaf raised about three feet above the ground. In the dwelling were some sleeping mats, a few baskets, bamboo tubes filled with water and wild honey, nets and traps made of rattan, and finally three or four blow guns fitted with poison darts. My hosts wore scanty garments made of beaten bark, while seeds and shells served as ornaments. Not an object from our civilization entered into their material culture.

That day the old men had gathered to discuss a weighty problem. A young couple—cousins—insisted on marrying, but tribal custom decreed that those related in blood might not marry. Long they argued with the boy to no avail. Finally they called all the people together, then bade the couple to seat themselves on the bamboo ladder leading to a house. Next a dish of rice was brought and into it a handful of filth was mixed. Finally a dog was called, and then boy, girl, and dog were compelled to eat together while the old men in a loud voice explained to the gathering that the couple was no better than the dogs who fail to recognize blood relationship.

I do not know the later history of this

pair, but the act was typical of what I often encountered during a number of years spent among primitive peoples of Malaysia. Seldom have I known of a child or an adult being actually punished for the breaking of a rule. A person might defy custom for a time, but public disapproval or even ostracism was more effectual than prisons or bodily injury, and soon brought the offender to time.

In general the primitive child learns the customs, the moral and religious code of the group, by early participation. Often I have seen a tiny child just able to toddle about attempt to take part in the dance, while its efforts were greeted with encouraging calls and smiles. Soon he learned the steps and then only his errors were cause for remark. He participated as a matter of course. At a funeral the little people would take their places by the corpse assisting in the fanning of the body or perhaps joining in the wailing. As a medium went from shrine to shrine to make offerings during the ceremonies he would be accompanied by youngsters who thus learned the proper gifts for the spirits and the words accompanying them. On the hunt, in the fields, at the spring, or in other village activities, the children took part, and when the elders rested and told stories of the long ago, of the spirits who guarded the people and of the evils which befall those who violate custom, they were eager listeners. And so they learned, and soon custom gathered them into the circle and few indeed departed from its code.

I do not wish to imply that all primitive education is the same, although participation is the chief method by which the child learns. Perhaps the most extreme deviation from the rule just cited is to be found among the aboriginal tribes of Australia. There the children run about unclad and carefree until they are six or seven years of age, but even before this time, they are imitating the life of the elders. Little girls use miniature digging sticks in the manner of their mothers, or pretend to make nets or to cook; while small boys employ toy spears, boomerangs, throwing clubs, or other articles used by the men. However, the little people are primarily in the care of the women until the age of puberty when the boys are initiated. In general, the youth is not considered a full member of the tribe until he has been initiated. He has no status, no name, and few rights. Hence every lad looks forward to the time when he will be accepted into the ranks of the men, despite the fact that he realizes he must first pass through severe tests.

When a group of boys is to be initiated, the men conduct the lads to a nearby camp where they are starved, beaten, and otherwise treated so as to put them in the proper frame of mind. Their bodies are painted with colored clays and grass, and they are solemnly warned never to reveal what they are about to witness. One by one the ceremonies are carried out before them. They see the making of sacred drawings and behold the whirling of the bull-roarers which heretofore they have regarded as the voices of the spirit, and they are instructed in the laws and customs of the group. But the initiation is not all of this passive type. The candidates are tossed high in the air, or are made to lie on beds of hot coals covered only with leaves, while in some regions the incisor teeth are knocked out, the bodies are scarified, and the operation of circumcision is performed. For

months they are prevented from eating certain kinds of food, and in some districts they are sent into the brush under so many prohibitions that it is difficult for them to live.

One by one these taboos are lifted until finally the boy returns a full member of the tribe—a man who has shown that he is self reliant, able to endure pain, and is willing to take his part in the group. Intentionally or otherwise, the period of initiation has resulted in the merging of the personality of the youth into that of the group. If one fails to conform, he has no status, or more likely he is done away with, for by his defiance he endangers all about him.

Once they are initiated, the men talk freely with the boys about the rites, about magic and the secrets of the clan, and they sing the songs telling the acts of the ancestors who have taught them all they know. Little by little the initiates take part until they merge imperceptibly into the ranks of the men. Thus the imitative acts begun in early life are supplemented by the correct beliefs—moral, social, and religious.

In many primitive groups such as those of the northwest coast of America, the boys undergo initiation into secret societies or clan organizations, and at such times they learn of the ideals and beliefs of the group as well as the proper conduct for adults, but seldom are they subjected to such rigorous tests as the youths of Australia.

In many societies are found certain special individuals who act as mediums or medicine men, priests, or who are set apart from the rank and file by their superior knowledge of certain arts and crafts. Selection for such a career may be accidental, because of some unusual event, or because of peculiar psychic abilities, but once the choice has been made the candidate undergoes a long period of apprenticeship in which he assists those already expert in that field.

In Northern Luzon of the Philippines a man or woman may have lived as a regular member of the group for many years and then, through dreams or omens, he realizes that he is called upon to become a medium. Then follow months of training during which he assists those already adept until finally he is accepted by the spirits and is then capable of conducting the rites alone. Many restrictions are laid on the mediums and none seeks to become a member of that class, but once the call has come, it is accepted without question, for such is the teaching of the elders.

Throughout this article we have frequently used the word *teaching*, but, except for extreme cases, we might have used the term *participation*. By actual practice the lad learns to handle the bow and arrow, the blow gun, or the spear, but by listening to the folktales and by sitting with the men on the night before a hunt he comes to know that success is more dependent on the preliminary acts than on actual marksmanship. He sees the men strumming on the bow strings or singing songs which magically compel the game to be plentiful and to be

easily taken. He learns that should this be neglected, the hunt would be a failure and famine would result; and so he comes to associate his actual knowledge with magical practices and belief.

A survey of primitive peoples would show that most acts of daily life are controlled by custom, and custom has received the sanction of religion. Hence, if one deviates from the customary acts of the group, he likewise violates the religious rules. A mistake in procedure would probably be met with a word of correction or reproof, or with ridicule. Continued failure to observe the accepted code might lead to the offender's being shunned by the other members of the group, and in rare cases he might be put to death.

Schools and churches, organized teachers, or priests are lacking in the more primitive groups. The child attends no schools or classes. Yet he comes quickly to know the moral and religious code of his people. It is so intimately interwoven with custom, that he is a part of it from his earliest childhood.

# A GUIDE FOR THE COOPERATIVE STUDY OF THE EXPERIENCES OF GROWING PERSONS

## I

### A SCHEDULE FOR GUIDANCE IN THE STUDY OF THE RELIGIOUS LIFE OF AN INDIVIDUAL

ERNEST JOHN CHAVE

IN THE JUNE (1928) issue of RELIGIOUS EDUCATION the writer promised to publish a schedule that might serve as a guide to those interested in the study of the religious life of children. In producing this instrument it was decided that a general schedule which might apply to any age would best serve the purpose of research groups. Where sections do not apply to young children they may be easily left blank. In developing this schedule the writer secured the assistance of a graduate class which he was teaching in Measurement of Religious Education.<sup>1</sup> It was one of the class projects to take a rough draft given to them and to revise and complete it. The class contributed a large experience and skill in analyzing the situations involved and in organizing an effective instrument.

The data sought for in the use of this instrument was limited and made specific in its religious emphasis largely because other instruments for studying the life of growing persons were available and had been produced in the same department of Religious Education under the supervision of Professor W. C. Bower. They are described by Professor Bower in Part II of this article. The first section of this Religious Life Sched-

ule for identifying the individual in the records has been made uniform with a part of one of Professor Bower's instruments.

This Religious Life Schedule is directed primarily to a study of the developing religious life of individuals. The method suggested is simple but is intended to stimulate careful, systematic records of all the significant facts that may be available in any case. First, sufficient data is asked for to get at basic facts of sex, age, etc., of the individual, and to classify facts with those of others. Then attention is directed to the home background, especially such religious habits of the parents as might be reflected in the children. A more thorough study is then asked for of the habits of the individual usually associated with the ordinary expressions of religious living. In order to get at concrete data that may indicate the characteristics of his religious ideas, attitudes, and acts, illustrations of conduct are asked for and situations are suggested that may reveal the conditioning factors.

A careful study of this kind by parents, teachers, and others living close to children and youth will yield much needed information for religious education. Groups may work together to special advantage, comparing their findings. Age characteristics, differences under varying

1. Autumn 1928. The Divinity School, University of Chicago.



surroundings, and other factors will be discovered. Instead of working blindly, facts will be available for a truer evaluation of materials and methods in the religious education process.

Further, those who will may cooperate in a larger study. The department of Religious Education in the Divinity School of the University of Chicago is carrying on considerable research and invites others to aid in securing the needed facts. It is developing curricular materials, and guiding students in many investigations directed toward a more thorough understanding of the processes involved in religious education at the various age levels. If those who make studies of this kind will send in their original record sheets, or duplicates, they will give valuable assistance. The department will gladly aid persons in such studies and suggest the best ways in which these investigations may contribute to local needs.

Before beginning any study it will be of advantage to consider carefully the different schedules mentioned above whether detailed records of each individual are kept or not. An investigator should be sensitive to those factors which may be significant and the analysis in these instruments is intended to aid in this direction. Each instrument is a different approach to the individual, and the group of schedules, if used wisely, will uncover most important characteristics of those persons studied and the conditioning factors in the religious life will be more clearly understood.

#### GENERAL DIRECTIONS IN THE USE OF THE RELIGIOUS LIFE SCHEDULE

1. Read it over carefully several times before beginning any study of an individual or group of individuals.

2. Keep accurate date of your observations, and plan to make your observations of any person or group over

a period of at least six months. Longer studies are desirable.

3. Do not try to prove anything by your findings. Record only what you see and hear. Do not read into your observations your own feelings or attitudes.

4. This form and those of Professor Bower are intended only as an aid to the analysis of life situations, and an observer should feel free to add other items, to give fuller details than the ordinary space provides on the form. The back of any sheet may be used to add further particulars. Other information—diaries, pictures, literary products, or news items that are significant to the study may be attached.

5. The "Instrument for Recording Situations" should be used as far as possible for recording the illustrations asked for in the Schedule on the Religious Life of an Individual. Write on both sides of the papers or add other blank sheets if desired, but give details concerning the individual as asked for on that sheet for identification and interpretation by a reader.

6. The general article on "A Guide to the Study of the Religious Life of Children" by E. J. Chave in RELIGIOUS EDUCATION for June, 1928, should be read. It may be obtained in a reprint from the Association. Other suggestions are made therein and available related studies and tests are described.

7. If any objective tests are made in connection with the study copies of such tests and the results should be attached to the records, if these are sent in for filing by the department of Religious Education of The Divinity School, The University of Chicago.

8. Aid in setting up studies for parent teacher groups, church classes, college classes, or any other individuals will be gladly given by the department at the University, where these forms have been

developed. Correlation and comparison of results will be interesting to all concerned.

### SCHEDULE\*

Date of Record      Name of Recorder

#### 1. Background of the Individual

Use check mark (V) or fill in blank. Record facts only. Do not guess or interpret.

##### Religious Background

- ....Protestant.  
 ....Roman Catholic.  
 ....Jewish.  
 ....Mixed (e. g., Prot. and Cath.).  
 ....If other.  
 ....Sunday school. ....Grade.  
 ....Vacation church school. ....Grade.  
 ....Week-day church school. ....Grade.  
 ....No religious schooling.

##### Nationality

- ....Native white.  
 ....Negro.  
 ....European parentage.  
 ....Mixed parentage.  
 ....(If other.)

##### Educational Background

- ....Grade school. ....College.  
 ....High school. ....University.  
 ....Trade school. ....Grade if in school.  
 ....Normal school.

##### Economical Background

- ....Wealthy.  
 ....Well-to-do.  
 ....Middle-class.  
 ....Poor.  
 ....Very poor.

##### Cultural Background

- ....Superior.  
 ....Average.  
 ....Inferior.  
 Born in....City....Town....Country.

##### Place of Experience

- ....City, ....Town, ....Country.  
 If in city:....Congested district.  
 ....Boarding-house district.  
 ....Residential district.  
 ....Suburban district.

##### Temperamental Factors

Indicate by placing a check at a point to left or right above each line the degree in which the person possesses the quality listed below the line:

Quick	Slow
Balanced	Erratic
Deliberate	Impulsive
Practical	Visionary
Self-reliant	Dependent
A leader	A follower
Domineering	Submissive
Social	Unsocial
Sensitive	Indifferent
Objectively minded	Introspective
Open-minded	Dogmatic
Poised	Easily disturbed
Self-controlled	Quick-tempered
Persistent	Easily discouraged
Ambitious	Easily satisfied
Co-operative	Non-co-operative
Generous	Self-seeking
Optimistic	Pessimistic
Critical	Suggestible
Accepts responsibility	Avoids responsibility

Sex..... age..... years..... months.....

Occupation.....

Health: robust..... fair..... sickly.....  
 neurotic.....

No. in family.... at home.... under 12....  
 over 12....

Mother living.... Father living.... Approx.  
 age of father.... of mother....

Nationality of father.....  
 of mother.....

Occupation of father.....  
 of mother.....

Denomination of father.....  
 of mother.....

Position in church of father.....  
 of mother.....

Father: member.... attends regularly....  
 seldom attends.... opposed to church....

Mother: member.... attends regularly....  
 seldom attends.... opposed to church....

Comments on parents' church relationships:  
 .....

Religious practices in the home:  
 Family worship: regular.... occasional....

none.... children participate....

Grace at meals: regular.... occasional....  
 none.... children participate....

Comment on worship.....  
 .....

Sunday in the home:  
 Comment on such practices as reading, con-

versations, games or play, automobile riding,  
 radio programs, social activities, relatives or  
 friends for dinner, entertainment of children's  
 chums, differences in summer and on holiday  
 occasions, etc. Illustrate.  
 .....

\*Form modified for insertion in this journal.

Religious attitudes of parents:

Comment on such factors as bigotry, liberalism, fundamentalism, striking religious experiences, prejudices, devotion, skepticism, emotionalism, etc.....

Home possessions:

One or several Bibles.... modern translations of Old or New Testament....

Children's Bible story books....

Hymn books.... children's hymn books.... musical instruments....

One or several biographies of religious characters.... favorite.....

One or several missionary books written in last ten years.... favorite.....

One or several pictures of religious subjects.... favorite.....

One or several religious magazines subscribed to regularly.... favorite.....

One or several dictionaries of Bible and other reference books.... best.....

## 2. Religious Habits

*Individual prayer:* each morning..... each evening.... occasional.... thoughtful.... careless....

*Bible reading:* regular.... occasional.... thoughtful.... superficial.... student....

*Hymn singing:* enjoys regular times.... likes occasional.... tolerates.... favorite.....

*Studies church school lesson:* regularly.... interested.... duty or task.... spasmodic....

*Attends church school:* regularly.... irregularly.... on time.... usually late.... interested.... careless.... compulsion necessary.... office....

*Attends junior church:* regularly.... likes it.... dislikes it.... there is none....

*Attends adult service:* morning.... evening.... with parents.... likes it.... dislikes.... leaves after the children's sermon....

*Membership in church:* full member.... supports church with own money.... interested in work of church.... knows minister personally.... attends communion service fairly regularly.... feels obligations as member....

*Attends young people's meeting;* junior society.... older society.... regular.... likes it.... dislikes it.... participates freely....

*Attends weekday religious instruction:* in public school time.... parish school.... once a week.... twice a week.... days a year.... type....

*Member of church clubs:* Names.....

attends regularly.... likes it.... participates freely....

*Member of Y. M. C. A., Y. W. C. A., Scouts, or other organization outside of church:* Name..... time he has belonged.....

*Member of any missionary organization in church:* attends regularly.... dislikes it.... likes it.... participates freely....

*Comments on any church relationships, with specific reactions:*

*List of books and magazines of religious character he has read in past year:*

*List of types of questions he has asked in past year that have religious significance:*

## 3. Illustrations of Religious Conduct

Give careful record of the situation and sufficient details so that someone else may appreciate the meaning and significance of the words or acts. Give exact words of the person if possible. Do not read into the words or acts. Describe exactly what happened.

### Understanding His World

- (1) Give illustrations of attempts of the person to build up a philosophy of life; efforts to get at causes, meanings, reasons for things, relationship of experiences, etc.
- (2) Give illustrations of any magical attitudes, superstitions, customs, fears, that affect his outlook. Tell where they likely arise.
- (3) Give illustrations of his ideas of God and how God functions in his life. What and how he has been taught about God and the God way of life. His idea of God, abstract, concrete images, spirit, or whatever it may be. Apparent effect on his conduct of his thought about God, or how he thinks God wants him to live. His feeling about breaking God's laws, forgiveness by God, sense of sin or guilt.
- (4) Give illustrations of the place of Jesus in his life: Are Jesus and God synonymous to him? Does he pray to Jesus? Does he think of Jesus as a real person, unreal charac-

ter of past, hero, or how?

Does he seem to have felt out any of the experiences of Jesus and shared them?

What principles of Jesus' teaching or way of life seem to have influenced his conduct?

- (5) What thoughts has he expressed about death, the future life, immortality, future reward or punishments, heaven, hell, angels, devils, spirits, the grave?
- (6) Give illustrations of any effect of study of nature, or out of door experiences that have affected his idea of religion. Give specific references to what or where such influences of nature seem to have been most significant, e. g., on hikes, in camp, by lakes, rivers, or mountains, in dangerous places, at night or in daytime, alone or with others.

*Effect of Religious Influences  
on Him*

- (7) Give illustration of how other persons' religious experiences have affected him. Has the religious experience, habit, or attitude of his parents, relatives, acquaintances, young or old friends, been reflected in his conduct?  
Has the individual seemed to share and be affected by the religion of any character he has read about, or any traditional character of the church?  
Has this come by any dramatization, pictures, or ceremonial in which he has taken part?  
Has the influence of any minister or other religious worker especially affected him?
- (8) Give illustrations of how Bible stories, teachings, pictures, etc., have affected his conduct. Has he seemed to have any problems in understanding Bible stories? Has he felt any conflicts in standards in the Bible? Has the Bible influence been from story books, the Bible itself, home teaching, or Sunday school or church teaching?
- (9) Give illustrations of how he has been influenced by experiences in relation to the church. Give specific instances of his reactions to different services of the church, to customs, to symbols, to worship.
- (10) Give illustrations of special influences that have been brought to bear on him

to cause him to become a member of the church, and of his reactions to such. Have there been any hindering influences? Refer to any special influence of his parents, teacher, or pastor, of his group, of decision day, revival, confirmation class, or pastor's class.

- (11) Give illustrations of influence of missions or missionaries on him. Has he studied any particular missionary book, or participated in any missionary plays, or read any missionary papers, or had personal contacts with other religions, or foreign people? What attitudes has he to other peoples, religions, customs of differing religions?

*Personal Religious Habits*

- (12) Give illustrations of his respect for personality, appreciation of mutual consideration, rights of others, feeling of righteous indignation against social wrongs, desire for social justice, relation of himself to God, the meaning to him of the kingdom of God and the place of all people in it.
- (13) Give illustration of how he has sacrificed for his ideals. Does he give any time willingly for social service, for church activities and responsibilities? Does he give his own money for any cause with interest and enthusiasm? Does he seem to control selfish interests in order to realize any ideals? Are any of these idealistic tendencies becoming habits, or are they only occasional spasms?
- (14) Give illustration of any religious prejudices he shares, of any particular religious customs of home, church, or community he practices.
- (15) Give illustration of how he spends an ordinary Sunday, and what his attitude is toward the observance of Sunday.
- (16) Give illustration of any special satisfactions or emotional reactions he has made to religious experiences. Indicate definitely if possible such situations, e. g., certain kind of music, specially prepared worship service, certain poem or hymn, contact with certain religious persons, certain stories, etc.
- (17) Give illustration of changes of religious attitudes, interests, problems, loyalties. Give dates as far as possible and circumstances causing changes.

## II

## ADDITIONAL INSTRUMENTS FOR COLLECTING DATA CONCERNING THE EXPERIENCES OF GROWING PERSONS

WILLIAM CLAYTON BOWER

AS PROFESSOR CHAVE has suggested in connection with the instrument which he has worked out for observing the more directly religious aspects of the experience of persons, the problem of securing an adequate picture of the representative experiences of children, young people, and adults is extremely complex. Consequently, there is need of many approaches from many points of view.

The complexity and difficulty of the process is at once apparent in the light of a few fundamental considerations. For one thing, religion is not to be thought of as an isolated experience coordinate with other more or less specialized and departmentalized types of experience, but as an integrating and comprehending aspect of every experience whatsoever when that experience is judged in terms of its relation to the total meaning and worth of life or to God. Consequently, if the religious educator is to assist the growing person in discovering the religious quality in all of his experience, he must secure a valid charting of that experience in its entire range at every level of personal growth. While he is making sure that his observation has to do with specific and concrete responses to specific and concrete situations, he must also make sure that it is non-selective and representative in that it does not overlook or neglect certain areas of experience that without proper safeguards might escape his attention.

Moreover, something more than a collection of discrete situations and responses is necessary. Not even all of these taken together give an adequate understanding of a person's experience.

Persons respond as whole persons to whole situations. It is necessary, therefore, to get some adequate picture of the integrated person *as a person*.

The problem is further complicated by the fact that the person studied is not static, but growing—a process, a becoming. A person's entire past enters into the selection of the situations to which he will respond and into the way he will respond to them. It is impossible, therefore, to know a person in terms of his present behavior without knowing the past experience that has conditioned that behavior. Many tensions that present adjustment problems, let us say in adolescent or adult life, really should have been dealt with in the early years of childhood. So that, in many instances, what appear to be problems of children and adolescents are really parent and teacher problems. Items of health, emotional conditionings, maladjustments in early life—all these have profound and far reaching effects upon the subsequent development of personal experience.

First or last, if parents and teachers and others responsible for the guidance of children and young people are really to understand those whom they would guide, they must come into possession of this whole range of facts by patient and accurate observation and record. Otherwise we shall have but a superficial and fragmentary view of the experiences through which those whom we would assist in the self realization of a religious personality are passing.

In order in part to secure such a comprehensive and fundamental view of the experience of persons, the department of Religious Education of the Divinity

School of the University of Chicago has developed a number of instruments which it is using in the collection of data concerning the experience of growing persons at various age levels. Others, such as a time-activity analysis, are being developed. The following instruments which are now in use are offered as possible aids to parents, teachers, and other workers with children and young people, in arriving at a more comprehensive and adequate account of the experience of growing persons that would be possible from the collection of an indefinite number of isolated experiences.

Because of the impracticability of publishing these instruments in the journal they are here described. The instruments themselves may be secured either bound or separately, as indicated at the close of the description.

#### AN INSTRUMENT FOR RECORDING SITUATIONS

In order to secure accurate records of specific responses to specific situations objectively observed in such a way as to make the data collected by many persons comparable, an *Instrument for Recording Situations* is available. It is highly desirable that this instrument be used in recording the illustrations of the various kinds of responses to which Professor Chave refers in his article and the accompanying instrument. The instrument for recording situations contains: (1) information concerning the religious, racial, educational, economic, cultural, and residential backgrounds of the person observed; (2) temperamental factors ranging through twenty paired personality traits arranged on a scale from positive and active to negative and passive; (3) a space for the objective recording of an observed situation and the response made to it in terms of what was said and done; (4) a space for the recording of a further outcome in later experience; (5) a space for the recording of identifiable

antecedent or other contributory factors that would throw light upon the response made to the situation. The result of the use of this instrument is the gathering together of an indefinite number of units of experience moving from an identifiable situation to an identifiable response.

#### A CLASSIFICATION OF HUMAN RELATIONS

In order to stimulate and guide observers in the discovery and recording of specific situations and responses, and especially to secure a representative spread of observation and record, a *Classification of Human Relations* has been developed. It would seem that recording situations as one observes them would be unselective. But as a matter of fact it is not. Persons record that which is obtrusive, and, in particular, that which is abnormal. Thus one collection of such situations was found to be "piled up" around honesty situations to the neglect of many other and far more normal situations. One very intelligent teacher who undertook the recording of unit situations without such guidance said that she "had not discovered a single thing in the lives of her pupils to record!" Of course, she simply had not seen them because she was looking, quite unconsciously, for the unusual or the abnormal.

Since these concrete experiences arise out of the relations and functions of normal, everyday living, the *Analysis of Human Relations* seeks by an analysis of these relations and functions to help the observer discover these unit experiences in every area of the person's life. The analysis consists of a background of relationships which includes relation of: (1) person to person; (2) person to groups; (3) group to person; and (4) group to group. Keeping in mind a specific person under observation, the observer then superimposes upon this background a series of "screens," including: (1) the various activities in which per-



sons and groups engage, such as work, earning a living, recreation, etc.; (2) a group of psycho-sociological factors through which such relationships are mediated, such as customs, beliefs, public opinion, fads, etc.; (3) the use or misuse of property, such as money, furniture, tools, radio, toys, etc.; (4) the more fundamental "wishes," such as for social approval, recognition, response, security, etc.; and (5) a group of miscellaneous items not easily classifiable under any heading, but which are suggestive in the discovery of certain types of situations and responses, such as seeing or failing to see another's point of view, the conflict between sex experimentation and higher sex ideals, social pressure, conflict of loyalties, etc. Experimental use of this instrument shows that it removes the cover from the areas within which situations and response emerge and prevents the possibility of a "piling up" of obtrusive or abnormal situations. It helps to give a non-selective and normal picture of experience over its entire spread. Nothing in this instrument is to be checked or filled in. It is simply an aid to observation.

#### AN INSTRUMENT FOR INTEREST ANALYSIS

In order to secure some approach to a whole view of any given individual person as a person, an *Instrument for Interest Analysis* has been developed. It is assumed that the most direct approach to this total view is through the interests and attitudes of the person with reference to a wide range of things and persons in his environing world. This instrument is intended as a guide for the objective observation of a given person by one or several observers, not as a questionnaire. It includes, in the roughest possible outline, the following items: (1) basic background facts about the person observed, such as age, sex, geographical location, and religious, racial,

educational, economic, and cultural backgrounds; (2) a study of his intellectual interests through his attitude toward his school subjects, his reading, his observation, the identifiable factors that have influenced his intellectual attitudes, changes in his intellectual attitudes, and a study of his intellectual prejudices and antipathies; (3) a study of his religious interest through his participation in organized religious activities, his attitude toward the Bible and personal devotions, the aspects of religion that most appeal to him or that cause him the greatest difficulty, the gradual or cataclysmic character of his religious development, changes in his religious attitudes, and the prejudices and antipathies which he has developed toward religion; (4) his vocational and economic interests through his choice of a vocation or his attitude toward the vocation he has chosen, self-improvement in his work, the way in which he spends his income, his investments, and changes in economic interests; (5) a study of his food interests; (6) a study of his recreational interests through his active and passive participation in games and sports, the types of amusement which he most enjoys, his means of creative enjoyment, and changes in recreational interests; (7) a study of his manual skill interests through the skills he has developed, the tools he most enjoys, and his creative work; (8) a study of his aesthetic interests through his appreciation of various forms of art, his enjoyment of and participation in dramatics, his enjoyment of and participation in various forms of music, his appreciation of nature, and his appreciation of various types of literature; (9) a study of his social and civic interests through his personal attitudes, his attitudes toward social groups, his attitude toward the community, and his personal and social antipathies; (10) a study of his ambitions and undeveloped interests through his desires that seem to be thwarted, the ideals he appears

most to desire to attain, and the interests that appear obviously to have remained undeveloped.

#### AN INSTRUMENT FOR OBTAINING LIFE-HISTORY

In order to obtain a developmental record of a given person's experience, there has been developed an *Instrument for Obtaining Life-history*. This instrument proceeds by: (1) recording the basic data concerning place of birth, race, nationality, length of time in the United States, and age; (2) studying the hereditary factors that lie back of the person with fundamental data back to the great-grand-parents; (3) a securing of a physical health record from birth; (4) a study of personality traits with reference to physical characteristics, interests and capacities, religious interests, occupation, and associates, temperamental factors on the twenty-point scale described above, his adjustment to his environment, any complexes that may have been developed, and his psychiatric records; (5) a study of his family conditions, including adjustments within the family and his adjustment to the various members of the family and to the family as a whole; (6) a study of community conditions, including the type of community, homogeneity with reference to race and culture, the occupations of the community, organized groups within the community, change of communities, and the general tone of the community; (7) an autobiographical statement from the person himself in which the person being studied gives his interpretation of his own experience; and (8) diagnostic suggestions and proposed procedure in the light of

the previous history and present experience of the person.

For the convenience of those who desire to cooperate in the proposed study of children, young people, and adults, these four instruments, together with the instrument which Professor Chave has presented in the preceding section of this article, have been bound together under one cover. They may be secured by addressing the department of Religious Education of The Divinity School of The University of Chicago, for 25 cents. Each instrument may be obtained separately from the same address at cost of printing and postage. When filled out, instruments should be mailed to the same address, where they will be available to all participants who wish to make use of the returns. They will thus become part of an increasing volume of data that is being collected there for scientific purposes.

For the reasons outlined above, it is desirable, when possible, that all of these instruments be employed in the study of a given person and that they be kept together in a single binder. The records are entirely anonymous, so that identification of persons studied will be impossible by anyone who handles the material. The utmost frankness and completeness of information is necessary to the validity of the results. However, should persons desire to use any one of these instruments separately, he may do so. So also, if only part of the data can be secured, each fragment, when merged with the mass of returns that are accumulating at the University will become of great value.

# CHANGES IN THE RELIGIOUS ATTITUDES OF COLLEGE STUDENTS

HELEN CHAMBERS GRIFFIN

**P**RECISELY WHAT the young college graduate does believe religiously, and how he arrived at the beliefs with which he leaves college, are matters much conjectured, but largely unexplored. The most popular notion is that four years of college life wean youth away from traditional religious beliefs. But exactly what the new beliefs are, and how they are arrived at, is the problem of this paper.

Thirty-three seniors (the 1927 senior class of Reed College) was closely examined in respect to their religious beliefs by the writer, a fellow student, and the results made the basis of a B. A. thesis under Professor E. O. Sisson in the department of philosophy. Every effort was made to find out what each student thought and had thought on various phases of religion. The three main questions were: what influences in college life have affected the religious beliefs of students; specifically, what changes have occurred as the result of each such influence; and, what has the net result been—with what beliefs does the student leave college?

It was evident from the experience of others that, in such an investigation as this, stereotyped methods must be dropped. They are not sufficiently plastic to evoke the shadings of expression which indicate the configuration of a person's ideas. Still, it is not a reliable procedure to construct the religious complexion of the senior class out of chance remarks of one or another member of the group. The coherence of the find-

ings rather must come from a sufficiently uniform method to yield comparable results. For these reasons, combined use of the paragraph response questionnaire and the interview was made to obtain these college histories of religious belief.

Two questionnaire forms were tried out before the one which was finally used was developed. The first form was purely tentative. It was very indefinite, and in the few cases in which it was tried it yielded answers so miscellaneous that they were not comparable. Furthermore, it took no recognition of the different backgrounds of the people being studied. An attempt to remedy this indefiniteness led to the second form. We give here the two preliminary forms, and then the final form of the questionnaire used.

## FIRST FORM

1. Have there been any changes in your religious beliefs during college years?
2. If so, what have these changes been?
3. To what do you attribute these changes?

## SECOND FORM

1. What has been your religious training, formal and informal?
  2. Have any of your religious beliefs changed during your college years?
  3. If so, what have these changes been?
- Following is a list of fields of religious belief which may be suggestive:

God—Jesus—The Bible—Prayer—Evil and suffering—The miraculous—Immortality—The sole validity of the Christian (or Jewish) religion—Social implications.

4. To what do you attribute these changes?
5. Which of your present beliefs do you consider most essential, and which of your former beliefs did you hold most essential?
6. To what extent do you think your discarded views constitute a loss to the richness or

value of your life; and to what extent do the changes constitute a gain?

The second form was tried on a different group of students, and the suggested list of topics did create a degree of unity among the answers of the group. There still remained one major objection; namely, that since it had no definite form, the questionnaire was difficult to fill out. The correction of this difficulty produced the third form, which was used in this study.

#### FINAL FORM

1. What has been your religious training, formal or informal? Please name religious groups affecting your development.

2. This questionnaire seeks to find the facts concerning *changes in religious belief and practice* taking place during college life. Will you tell frankly such changes in your own case, on such topics as:

God—Jesus—The Bible—Prayer—Immortality—Evil and suffering—The miraculous—Divine guidance—Social implications—The sole validity of the Christian (or Jewish) religion.

3. State each such change in a separate paragraph and answer, if possible, the following questions in each case:

- (a) What, exactly, is the change itself?
- (b) What caused it?
- (c) Is the change a loss or a gain in your life as a whole?

The final case studies include those persons who filled out the experimental questionnaires. It is felt that this fact in no way invalidates the results, as every student was given considerable time to think out his replies, and as the only effect which filling out the other two questionnaires could have, would be to provide more time for thought.

When all the replies were in, it was found that some people omit answers to some questions, while others make vague and ambiguous statements. In these cases the questionnaires were followed with interviews in which missing data was supplied and vague replies clarified. When the difficulty was a puzzling statement, the student was shown what he had written, and was asked, "Just what do you mean by this?"; or, "Would you please tell me a little more about what you think about this?" When no

replies were made on certain topics, the subject was asked to tell what the omission indicated.

The thesis itself is quite a lengthy document. In the following summary of findings, occasional quotations are made from the statements of students. The outstanding value of the method used in this study is felt to lie in the ability to penetrate the experience of the person and to arrive at the meanings words and ideas have for him.

#### SUMMARY OF FINDINGS

About four phases of religious thought there was little or no disagreement. First, Jesus is considered only human, but a great thinker and teacher. Second, the Bible is thought of in terms of historical and literary criticism. Third, these students believe that the miracles recorded in the Bible either did not happen, or they had natural causes. Fourth, to them no one religion contains all the elements of beauty and truth. Variations from these ideas will be treated in the more detailed discussion.

#### BELIEFS ABOUT GOD

In the class as a whole, beliefs about God lack the uniformity of samples of a manufactured product. If attention is fixed upon only the "high points," the beliefs of the seniors are approximately classifiable under seven categories.

Group one consists of those who think of God as a being who purposes or strives for some end. One student says, "I prefer to regard him as a patient being who, having set his laws in motion, and having always in view the final end, whatever that may be, is willing to give us the opportunity of working out our destiny." "God," says another, is "a spiritual force among other forces in the world (or universe) using matter as a medium or form of activity." The idea of God being as yet incomplete but becoming perfect, and the idea of "emergent evolution" are closely tied up with

this group of attitudes. The only common belief about divine guidance is a disbelief in a God who watches what each person does. God is not held responsible for evil or suffering. Attitudes toward prayer lay emphasis upon the psychological effect of prayer on the individual. The attitudes toward immortality are agnostic, and the feeling is present that attention should be paid to living this life rather than contemplating or preparing for another some time in the future. Religion is believed to be a way of life, and the superior validity of the Christian religion lies in the deeper ethical insight of Jesus.

Group two embraces those who do not attribute purpose to God, but conceive of him as a force which each evaluates in his own way. One student says, "I have come to believe now, in a Force behind the Universe; a Force which is, however, indifferent and disinterested." Another speaks of God as "whatever of a good force I am able to discover in the universe, the good in man, the beauty in the universe." Prayer is felt to have certain natural effects, but has no relationship to any idea of God. "Divine guidance" means nothing to them. Evil and suffering are either "a manifestation of the indifference of God," or human problems. Immortality is the persistence of what we have done after we die.

A third group of students mean the reign of law when they speak of God; as one says, "I have never quite shaken myself from the belief that there is an order in the Universe—call it God if you like, the name is immaterial to me." Among the many additions to this statement is that God is as well the highest essence of human being. God represents the pattern not only of the external universe, but of their inner lives as well. A few think of Jesus in rather generalized terms, identifying him with God, or the spirit of love, brotherhood, or universal helpfulness. The majority feel

that no supernatural entity aids or controls man; to one "divine guidance" means nothing; to another it is the individual's spiritual relationship with God which changes the outlook and conduct of life. They find no correlation between evil done and suffering incurred, and to two students the existence of evil and suffering challenges the postulate of a good God.

Two exceptions to the general belief about miracles occur in this group; one student believes that things happen for which there is no logical explanation; another that the character and power of Jesus is sufficient explanation for miracles recorded in the Bible. Several students mention a "feeling" of immortality, while others believe in social immortality. Besides these attitudes, there are degrees of agnosticism and denial. Three students claim the Bible as their moral, though not their scientific, guide. Some believe that religion is a purely individual matter with no social significance; others maintain that a religion is to be judged by the moral precepts it espouses.

A fourth group of students feel that in addition to natural causation there must be a first cause, or God. Two students have a belief in guidance from within by the inner fire—the Wellsian notion of the undying fire. The others do not believe in a guiding spirit. Some say of evil and suffering, "They are here." Others ask an unanswered "Why?" Prayer affords an outlet for the emotions, and crystallizes the desires. There are varied statements about immortality. Immortality is found in perpetuating the race. It lies in the endless lines of causation set up as a person lives. It is the undying inner fire. It is something completely unknown. Some students think the Bible (i. e. the New Testament) helps a person to lead "the good life." Possession of the inner fire is indicated by man's dealings with his fellows, say some. One



feels that religion and ethics are two unrelated fields.

Six students have pantheistic ideas, identifying God with the universe, and the universe with God, leaving nothing supernatural. In no case is the concept of God related to the phenomena of evil and suffering; nor is suffering the result of the sufferer's evil doing. Of the only two students reacting to the expression "divine guidance," one said that a person's idea of success guided him; another that, "I had enough parental guidance to make divine guidance unnecessary." Some believe prayer has auto-suggestive effects; one believes that it is the desire for good. Three students are not interested in the question of immortality and have no ideas about it; the others have the pantheistic attitude. One, dissenting from the usual view about Jesus, says that the Jesus of the New Testament is too egotistic to be appealing. One student makes a very interesting statement about the Bible. "If the Bible is the inspired word of God," she says, "then God is very human, as the Bible almost continually contradicts itself." Some evaluate religions ethically, others aesthetically.

Three students have ideas of God that are not classifiable in any previous category. One speaks of God as "a power, a force, an intelligence, or whatever one may wish to name it." Another says that to her God is a power of unknown qualities and powers. To the third, God and divine guidance are a feeling of protection. Still other ideas of God have a wide range among the other groups.

A group of four students deny the existence of a supreme being of any sort, and do not find the expression "God" of any value. One student says, "As far as I am concerned, there is no God. People are individuals, governed by heredity and environment—and themselves—and such a thing as a God would be a futile and unnecessary misfit." But they have the usual attitude toward Jesus.

Evil is a term which might better be replaced by "foolish." The group is deterministic in attitude toward divine guidance. One student says of divine guidance—"It is something we all need, but none of us get." Prayer in the sense of meditation or self communication is considered valuable. One woman feels the practice of prayer is foolish. In so far as they believe in anything they choose to call immortality, it is of this nature: everything that happens has a far reaching chain of results. All religions are "wild shots into infinity." Religion and ethics are considered as separate and unconnected. Religion is regarded as a means of social control.

In many cases the beliefs with which these students graduated from college are very different from those with which they entered. Many students come to college with half thought out religious beliefs, accepted without question from parents or other teachers. If these are supernaturalistic to the slightest degree, the chances run rather high that they will disappear when the student is stimulated to think about them. In other cases, the student has already begun to find his beliefs waning in high school, but does not altogether discard them. In these cases, college experiences complete this separation from beliefs untenable by the individual.

The changes which have actually occurred in this senior class can be seen from the following table. The table shows beliefs in each field of religious thought classified according to general types. Column A indicates the number of students holding a belief on entering college; column B the number who acquired the attitude during college years; and column C the number who lost the attitude during college years.

THE CHANGES WHICH OCCURRED	A B C		
	A	B	C
GOD CONSIDERED AS:			
Physically anthropomorphic...	7	0	7
Psycho-socially anthropomorphic .....	19	0	17



A purposive being.....	7	0	2	Pantheistic concept.....	1	2	0
Something teleologically evaluated* .....	4	2	1	Social immortality**.....	1	6	0
A superhuman power.....	7	1	1	Continuity of the germ plasm.....	0	3	0
A superhuman intelligence.....	1	1	0	Indestructibility of energy.....	3	2	1
The reign of law.....	4	6	0	Agnostic.....	8	6	2
First Cause.....	3	7	0	No immortality.....	1	4	0
Pantheistic concepts.....	3	5	2	THE SOLE VALIDITY OF THE CHRISTIAN OR JEWISH RELIGION			
Atheistic concepts.....	2	2	0	...the only valid religion.....	12	0	12
EVIL AND SUFFERING				...the religion of greatest value.....	4	0	1
Inevitably combined.....	8	2	4	Other religions also are valid..	14	13	0
Natural causes of suffering....	3	9	0	SOCIAL IMPLICATIONS OF RELIGION			
Individual responsible.....	5	2	4	Religion a way of life.....	16	4	4
God not responsible.....	1	5	0	Do not relate religion and ethics	13	4	4
Cast doubt on God's good-will toward man .....	1	2	0	Religion a means of social control .....	2	2	0
No necessary correlation.....	9	3	1	SOURCES OF CHANGE			
Problem unsolved or unexplainable .....	3	3	0	The foregoing table indicates that in general the more abstract the attitude, the less likely it is to be changed by college experiences. It is readily apparent that such a table passes over the finer distinctions between attitudes.			
Do not think about it.....	6	0	6				
DIVINE GUIDANCE				In many cases students point out that the change found at the end of four years of college had already started in high school. Their doubts received no encouragement until they came into contact with professors and students who did not hold the accustomed beliefs.			
Guidance by a supernatural outside being .....	12	0	10				
Guidance from within.....	1	2	0	Contrary to a prevalent assumption that changes in beliefs of students are purely destructive, the fact is that college contributes materially to the construction of a new point of view. Science courses have been made responsible for destroying beliefs in miracles as supernatural intervention in natural processes. Freshman history and literature courses help to dissipate the idea that everything in the Bible is literally true; while literature courses are mainly responsible for the new naturalistic interest in the Bible. The dissolution of the belief that Jesus was a supernatural being, or at least superhuman, in almost every case resulted from a changed at-			
Feeling of security.....	2	0	0				
Guidance by natural phenomena	2	8	0				
Undecided or uninterested.....	2	3	0				
Deny guidance by supernatural being .....	11	8	0				
Expression has no meaning....	2	0	0				
Has not thought about this...	3	0	2				
PRAYER				The concept of social immortality is that each person is so inextricably a part of the social life that from whatever he does there issues an endless chain of causation—whatever he does has effects which are in themselves causes.			
Supernatural justification.....	20	0	14				
Natural justification.....	3	17	0				
"Desire for—".....	3	0	1				
Undecided.....	2	2	2				
Has no validity.....	4	3	1				
JESUS							
Superhuman .....	18	0	15				
A great man.....	17	9	0				
Admire his ethical teachings..	3	6	0				
THE BIBLE							
Infallible, at least in a figurative sense.....	13	0	12				
Of supreme religious value....	6	0	3				
Accept its ethical teachings....	6	1	1				
Point of view of historical criticism .....	4	13	0				
Point of view of literary criticism .....	6	11	0				
THE MIRACLES							
The result of supernatural intervention .....	12	0	10				
If historical, explainable by science .....	13	7	0				
Skeptical .....	4	0	1				
Not historical.....	7	6	0				
IMMORTALITY							
Physical resurrection.....	8	0	8				
Immortality as separate personal or spiritual entity....	13	1	9				

\*The expression about God as "something teleologically evaluated" is used to denote those attitudes which relate God to some ends which the person himself sets up as the summum bonum.

\*\*The concept of social immortality is that each person is so inextricably a part of the social life that from whatever he does there issues an endless chain of causation—whatever he does has effects which are in themselves causes.

titude toward the miracles. The new human appreciation of him has come from the freshman history course, and from personal contacts with professors. Science courses have helped to replace the more orthodox ideas of immortality with the newer viewpoints of the students. The idea of social immortality came from the lecture of a visiting Chinese philosopher. Concerning the social implications of religion, most students feel that their college experiences have socialized their point of view; several attribute this to sociology courses, or to contact with the romantic writers. Generally students came to college with the idea that Christianity alone was valid, simply because they had never come in contact with any other religious ideas. Freshman literature and freshman history (both in the nature of orientation courses) brought the students into contact with other religions and other philosophies. Courses in history, the natural and social sciences, and literature, together with the influence of personal contact with professors, have helped to mould attitudes toward God.

Changing attitudes toward evil and suffering and toward prayer take their origin and pattern from a different type of source. About three quarters of the class stated that their changed ideas of evil and suffering came preeminently from personal experiences during college years. Interest in the problem was stimulated by courses in sociology, biology, psychology, literature, philosophy, and by contact with a professor. Freshman literature destroyed beliefs in retribution and compensation. Positive (and naturalistic) ideas have been contributed by the study of evolution and history, and through personal contacts with professors and talks of chapel speakers.

Experience with ineffectual praying most often is mentioned as the reason for throwing off supernatural ideas in connection with prayer. Of second importance is a changed idea of God. A greater knowledge of natural law and of causal sequence, and psychological studies, are the other factors mentioned.

Science, literature, and the personal views of professors are mentioned most often as the causes of changes. The scientific habit of thought, certainly as much as acquaintance with specific scientific facts, did its part to displace supernaturalistic concepts. The views of professors, while not directly accepted, prompted students to reexamine their own beliefs. The same type of effect was produced by reading serious literature.

#### EVALUATIONS OF CHANGE

Another aspect of this investigation was the attempt to find out how the students themselves evaluated the changes which had taken place in their attitudes. "Is the change a loss or a gain in your life as a whole?" Changes in belief about immortality are, when evaluated, uniformly considered a loss in the richness and value of life. Of other changes it is said that learning the truth about things is always a gain. A lost sense of divine guidance is believed to make one more self reliant and responsible. A change from a belief in compensation or retribution is considered to be broadening and humanizing. When the Bible ceases to be divinely inspired, it becomes interesting; and a new world of literary value is opened. Altogether, desire for the continuity of the personality appears to be more fundamental than desires for any other of the orthodox religious beliefs.

## DO HIGH SCHOOL GIRLS KNOW THE BIBLE?

ADELE TUTTLE McENTIRE

Lincoln was a mail man.  
Lincoln lived in a log cabin.  
Lincoln has sad eyes.

Washington went across a river on ice.  
Washington never told a lie.  
Washington was first in war and then in  
the hearts of our farmers.

Roosevelt always smiled very wide which  
showed his teeth.  
Roosevelt was called Teddy.  
Roosevelt killed a big elephant and went  
hunting.

I do not know three things about McKinley  
except he was a president because our  
school is named for him.

**P**LEASE do not let this neat little  
trio of triplets deceive you into as-  
suming that this is modern poetry. It  
would need to be reproduced in a boyish  
scrawl, as if written with a stubby pen-  
cil on a torn scrap of paper, to convey  
to you exactly the correct impression,  
for it was in such a form that the original  
from which this was taken was handed  
to his mother by eleven-year-old Billy  
with the boastful explanation:

"We had 'n examination in history at  
school and I guess I passed pretty good.  
Anyway I knew most all the answers."

Billy is a keen little student as well  
as an ardent patriot, so his mother, al-  
ways inclined to be a bit arrogant about  
her small son's achievements, picked up  
the evidence, confident that she would  
find inscribed thereon a youthful mas-  
terpiece of historical information. Not  
being Billy's mother, and therefore hav-  
ing no presumptions about his superior  
knowledge, you probably read his con-  
tribution with the amused reflection,  
"Isn't that just like a small boy?" But

his mother was both chagrined and ap-  
palled by such lamentable ignorance, and  
she made it a point to interview his  
teacher. Perhaps you have already an-  
ticipated the answer with which his  
teacher comforted Billy's mother.

"That is a good paper," she assured  
her. "Billy is still in the story stage  
and you never can tell just what a med-  
ley of impressions about his favorite  
heroes stimulate in his childish imagina-  
tion. Wait until he studies United  
States history and begins to have his  
knowledge organized and classified. Then  
he will catch his first apperception that  
these heroes are important personages  
who profoundly influenced the trend of  
events and he will eventually accord them  
their proper place in history."

"As a matter of fact," the teacher  
confessed, "that was not a history test  
at all. My father had to talk before a  
Sunday school convention regarding the  
lamentable ignorance of the Bible  
charged against our boys and girls of  
intermediate age, and he asked me to  
help him secure comparative data."

Perhaps it was some similar assertion  
about the woeful lack of biblical knowl-  
edge, as indicated in tests of various  
types, which prompted the editor of  
RELIGIOUS EDUCATION to ask for a prac-  
tical, prosaic report of actual experi-  
ments conducted in a class pursuing a  
foundation course in Bible history. He  
formulated his request under three pre-  
cise lines of investigation:

1. The amount of biblical knowledge  
possessed by girls entering this class.
2. The interpretation which the girls

put upon the information they have acquired.

3. A comparison with knowledge they acquire as they go through the course.

To evaluate this report properly, you must know something about the group which is now mounted upon the stage of the editorial microscope and is being subjected to this observation. This is a class composed of about forty high school girls who enroll for a three year course in consecutive Bible history. Since the girls are eligible for membership in the class as soon as they are ready for high school, they enter upon the work at whatever stage the class may happen to be, and continue in a cycle until they have completed the three years of study and have arrived at their port of entry. This is not ideal, and it would be better if every girl might begin at the beginning, but in the church school we are frequently compelled to do what we must rather than what we would choose. This does mean that the girls range in years from thirteen to sixteen or seventeen, and occasionally a girl who enters the class late in her high school career may continue in the class after she is in college, so it is not unusual to have girls a bit older. However, in a course in consecutive history, there is constant progression and never any doubling back over the same material; hence quizzes as to knowledge possessed before entering the class have equivalent significance regardless of the age of the students.

One more point which may be of special interest, since the question is so often asked by visitors making a study of the class. So far as any constructive evidence has ever revealed it, it has not been possible to distinguish any marked difference in knowledge possessed by girls coming from our own school from that acquired by those who have had all of their previous experience in other schools. Our own school is highly departmentalized and has followed the graded lessons from a day long antedating the Sunday school

training of any girls observed in this scrutiny.

It is necessary to explain the purposes which underlie the giving of tests to girls entering this class, for the teacher entertains no delusions about the amount of knowledge the tests will reveal; neither is she persuaded that any lack of knowledge is either deplorable or surprising. Like Billy's teacher, she is inclined to wait until the students enter upon the study of Bible history and have their knowledge classified and organized.

The tests are given for just two reasons. Because girls may have been in Sunday school from their babyhood up, they often arrive at this age with the assumption that they already know all that is to be known about the Bible and that this is just the same thing over again. A preliminary test—unsigned, so that there need never be any occasion for embarrassment—is frequently given, not alone to disillusion them, but to awaken in them the pride and joy they have a right to feel when they make comparisons a few weeks later. And the second purpose is to satisfy just such eager curiosity as has already been evidenced by your inquiring editor, in his search for information.

For the purposes of this article, the most difficult period of Bible history was deliberately chosen, not because it reveals any more startling lack of accurate knowledge than do other periods—if you doubt this assertion, just examine the notebook from which this was taken—but because it is especially effective as a basis for that comparative study which is the third objective of this article.

Here then is a test, together with its tabulated results:

1. Tell me, in just a sentence or two, any information you may have or any stories which you may remember about the following persons. Do not feel troubled if you do not recall anything about them, for many of them, perhaps most of them, may be strangers to you.

Ahab, Nehemiah, Isaiah, Zerubbabel, Rehoboam, Elijah, Ezra, Jezebel, Jeroboam, Elisha,

Hezekiah, Joash, Cyrus, Nebuchadnezzar, Daniel, Esther.

2. Choosing just the characters whom you do know, arrange their names, if you can, in the order in which they appeared in history. This is merely to let me know whether you think of them as in any way associated with each other.

Just as an aside, which adds to the interest of the survey, there are listed here only sixteen of the twenty-six characters actually introduced in the semester of study. It would have been too venturesome to have included all of them. The girls might have been frightened by the mere intimation of the stupendous task which lay before them.

It does not require very much space to tabulate results, for they are very meager. The papers were unsigned. Forty-one girls were present, but only thirty-five papers were turned in. The girls were assured the test was optional. Characters about whom no information of any kind was given were: Zerubbabel, Joash, Rehoboam, Jezebel, Jeroboam, Cyrus, and Nebuchadnezzar.

Ahab—2 remembered him as having something to do with Elijah; 1 said "with Elisha," but was evidently confused as to the name.

Nehemiah—8, all said a book of the Bible.

Ezra—8, all said a book of the Bible.

Isaiah—10, 8 said a book of the Bible, and 2 said, a prophet.

Hezekiah—3, a king.

Esther—16 made some statement about Esther, but the answers were vague.

Elisha—26 } the information was difficult to  
Elijah—28 }

classify, for the two characters were sadly confused. The chief points recalled were:

21—the raising of a boy from the dead.

18—the barrel of meal and cruse of oil.

6—the drouth.

6—the fiery chariot.

5—the ravens.

Any other comments were scattering and vague.

Daniel—35. Daniel was named on all of the papers, the following incidents being most frequently mentioned:

32—the lion's den.

25—the fiery furnace. (Nearly all of them had Daniel as one of the men in the furnace.)

6—handwriting on the wall.

5—the eating of vegetables instead of meat.

As was quite to be expected, it does not require any space to report the second part of the test. Except for sporadic attempts to associate Ahab, Elijah, and Elisha, the results were positively negative.

Perhaps the report of this test serves as an accurate forecast of the answers to the editor's second inquiry: The interpretation which the girls place upon the knowledge which they have acquired.

It so happened that a speaker who was in Topeka for a state Sunday school convention was a guest in the class at a regular Sunday morning session. Without any previous suggestion that he contemplated such a step, he sought permission to ask the girls this question:

"What impressed you most or what do you remember from your Sunday school lessons before you entered this class? Or, let me put it another way: Make any comparison you wish between the other kind of study and this course you are taking now."

The answers were written right there in class without any opportunity for prolonged consideration. From the thirty or more answers carefully preserved in the teacher's notebook, the following are chosen as typical:

"I am afraid that I did not know much about the Bible at all until I began this study. I knew some of the stories, like those about David and Samuel, and just a few about Jesus, mostly some of the miracles. But they always seemed to me like fairy stories, or kind of mythical, and I never seemed to have any real understanding about the Bible. And somehow I never thought of it as actually being real."

"I think all I remembered was some of the stories. I did not care much about the Bible but I supposed I knew a lot because I had heard of it all my life. Now I realize how wonderful the Bible is and why it is so important, but I did not used to think of it as valuable. I had the events of the Old and New Testaments all mixed up and did not realize it made any difference."

The most profoundly thoughtful answer to all came from a fifteen-year-old girl, and it merits the careful consideration of those who are most concerned about the value of an intimate and friendly acquaintance with the Bible, as



well as the need for accurate knowledge of it.

"In the work in the graded lessons, I became familiar with some of the stories. They did not mean much to me then, but they come back to me now. I find this study brings them back because it gives them a place and a meaning. They mean so much when they are connected in this orderly and interesting history. I do not think anybody learns very much in the lower grades in Sunday school. I never felt as though I did, though I suppose I learned some things almost unconsciously. I appreciate now the real significance of Bible study."

\* \* \*

Any effort to comply with the requirements set up by the editor's third suggestion is like striving to cram a semester of study into a half hour of presentation. Perhaps the best way in which this can be condensed into a brief article is to show the objectives set definitely before the class as the goal for their study of the Old Testament history. There hangs on the classroom wall a home made poster which keeps constantly in view one of the objectives, and to which frequent reference is made:

The BIBLE NARRATIVE  
is compiled from  
INTERWOVEN ACCOUNTS  
The EVENTS of HISTORY  
The "CAMP-FIRE" STORIES  
The QUEST  
in this INTERWOVEN RECORD:  
WHAT IS GOD'S PLAN and  
PURPOSE for  
HIS CHOSEN PEOPLE?  
To ENDEAVOR to KNOW GOD'S  
WILL is the LOFTIEST MOTIVE  
which INSPIRES WRITERS.

Suppose we were to read a book written on the theme:

The STORY OF AMERICA,  
with the QUEST always in mind:  
WHAT IS GOD'S PLAN and  
PURPOSE for MY COUNTRY?  
Suppose each one of us were to write  
on the theme:

The STORY of MY LIFE,  
with the QUEST always in mind:

## WHAT IS GOD'S PLAN and PURPOSE for ME?

Would we not INTERPRET many events, which we now regard as of small account, in the light of our understanding of the DIVINE PLAN and PURPOSE?

This graphic suggestion of "interwoven accounts" directs the thought to the fact that as new characters appear, the first consideration is as to their influence upon the trend of history. It is quickly perceived that there arose dominant personalities whose policies, deeds, or lofty ideals advanced the religious culture of the people of their day, and through them promoted the civilization of the entire human family. To emphasize the conception that such persons contributed to an "ascending" civilization, their names are built into an "ascending" record, represented by successive steps, leading upward.

Once these dominant characters are assigned a place, then other characters are related to them. These lesser individuals may themselves have been important personages possessing the qualities of leadership, but their mission was to sustain or strengthen the work of those who made some unique contribution to the advancement of the race. Next, it is easy to tie in the minor characters whom the students need to remember.

In this study it must also be noted that there were adverse characters whose policies, deeds, or low ideals retarded or dragged down their civilization. Their retrograde influence is visualized by the device of "descending" steps which make manifest the deleterious effect of these unworthy persons.

When the students have familiarized themselves with the progressive events of the history, then they go back over the trail, and discover that the people, expatiating upon the valor of those great personalities who contributed to their



national welfare, made them the heroes of their camp fire stories and built around them the glamour of glowing narratives which reflected the popular esteem in which these benefactors were held; or they wove into stories the baneful examples of those who had "brought evil upon Israel" as grim warnings of the effect of base lives and of infidelity to Jehovah.

With this somewhat elaborate explanation as to methods and objectives, I give here a little human interest story which will suffice to summarize this "before-and-after-taking" comparative study.

When a preliminary test was given at the beginning of a semester, Eloise, in some way not quite grasping the fact that this was not a fearful "bogy" designed to frighten her away, appeared despondent. When questioned, she gravely averred that she could not be in this class because she did not know enough. Comforted by the assurance that she was there because she did not know and that she had come to learn, she gravely set about her task of acquainting herself with twenty-six unfamiliar characters and discovering the part each one played in the magnificent drama of progressive Bible history. So it was Eloise who was asked to answer the third question propounded. First, Eloise arranged the sixteen characters listed in a previous section of this article according to the order of their appearance in history, and you would have thoroughly enjoyed watching her pencil fly as she recorded the "key" points of their contributions to history.

**Rehoboam**—By choosing to follow in the footsteps of his father, and by being even crueller and more unjust than Solomon was, he lost ten of the tribes and pretty nearly wrecked his kingdom.

**Jeroboam**—By setting up golden calves at Dan and Bethel to keep his people from wanting to go to Jerusalem, he weakened Israel's loyalty to God and made them indifferent about degrading religious practises and low ideals, so they finally got so they did not object to Baal worship.

**Ahab**—By marrying a Phoenician princess whose father was the king and also a priest of Baal, he opened his kingdom to the degrading influence of Baal worship which was a very low form of religion and his wicked deeds made people hate him so his kingdom was weakened.

**Jezebel**—This was the princess Ahab married who, when she was Queen of Israel, brought in hundreds of priests of Baal who had great influence over the people and turned them away from their loyalty to God. Jezebel is the one who wanted to kill Elijah and made him go into exile. She was a very wicked woman so about the worst thing anybody can say about anybody who is very evil is to call her "Jezebel."

**Elijah**—He was the great hero who opposed the priests of Baal and started the crusade which drove Baal worship out of Israel. This saved the Hebrew civilization which it had taken the slow work of a thousand years to build up, and which would have been lost to history if Baal worship had driven it clear out, and so civilization would have been turned backward nobody knows how long. That is why Elijah is so important in our study and there are a great many stories told about him.

**Elisha**—This was the man who helped Elijah and became his successor and held the people steady in their loyalty to God which Elijah had awakened in them through a very hard time in their history.

**Joash**—This was the little boy whose life was saved when his wicked grandmother who was Ahab and Jezebel's daughter tried to kill off the royal family so she could be the Queen of Judah. Joash was crowned king when he was only seven years old and when he grew up he restored the Temple which had been neglected when his grandmother had great influence.

**Isaiah**—He was the great statesman-prince who was also a prophet, but whose advice saved Judah from Assyria after Israel fell. Isaiah is the one who had such lofty religious ideas and taught the people about their special mission which was to represent Jehovah.

**Hezekiah**—He was the wise and good king who was on the throne of Judah when Israel fell who followed the leadership of Isaiah which saved his nation from Assyria.

**Nebuchadnezzar**—This was the king of Babylonia who conquered Judah and took the people into captivity and destroyed Jerusalem and the Temple.

**Cyrus**—He was the king of Persia who let the people go back to build up Jerusalem after they had been in captivity and who helped them start the Temple which they were going to build to take the place of Solomon's Temple which Nebuchadnezzar had destroyed.

**Zerubbabel**—The governor that Cyrus sent to Jerusalem in charge of the people. He was the last of the line of David to rule except-

ing that he was not a king but only a governor, and the new temple was named for him.

Nehemiah—This was the Jewish prince who became cup-bearer to the king and who asked to go back to Jerusalem because he had heard that the people were in great trouble. He became governor and rebuilt the walls which saved the people from their enemies and let them build up their city. He also helped Ezra and we owe him the reform of the Sabbath.

Ezra—He was a priest and also a scribe so he kept much of their literature which they had saved in the captivity and he took a company of exiles to Jerusalem. He made the law of Jehovah the community law so Jerusalem was built up on a very fine basis. The synagogue, which was both the school and the church, came into importance at this time.

Daniel—This was a Jewish prince who was taken into captivity by Nebuchadnezzar and became a very important person in the king's court. He is the hero of the stories which are in the first part of the book that is called Daniel and it was written very late to encourage the people who were suffering cruelly under a king who was oppressing them.

Esther—There is a book by this name and Esther is the heroine. She was a Jewish girl who became the Queen of Persia and saved her people from a terrible persecution that would

have killed them all, and the day that they were saved is celebrated as their national holiday which they call the Feast of Purim.

It is quite true that in the years to come many of these characters so presented in this foundation course will again seem to the girls like half forgotten memories. Yet the scholarly study of Bible history has exactly the same value that appertains to all other organized knowledge acquired by a process of correct reasoning. The student always knows precisely where to seek and to find desired information, and a very little research calls back to mind the store of learning which was once deeply imprinted in the memory. These girls, as they come to the close of Old Testament history, have impressed upon them the thought that this course is to serve them as a substantial "Foundation Wall" on which they may build their future study of the Bible.

## BIBLICAL KNOWLEDGE AND MORAL JUDGMENTS

HUGH MORAN

THE RELATION of biblical knowledge to moral judgments is a question of central importance in religious education. It is one on which opinion, even among trained, modern minded people, varies widely. The writer has just come from a teachers' meeting in an up-to-date church school, in which one group of teachers maintained that the purpose of religious education is to teach the Bible. Another group held that its purpose is to prepare children and young people to understand and practice Christian living. A third group tried to find a common ground, on the basis of teaching Christian living, with the Bible as a text book. But questions as to how a knowledge of the Bible affects character, how it should be taught, and what parts of it should be taught, to so affect character, remained unanswered. To the minds of many present these questions were also as yet unasked.

The writer has had an opportunity during recent months to get fresh light upon these questions. I taught a summer school class, in which there were sixty-seven students from forty-five colleges, located in eight states—northern, southern, and border. As the time was short, and I wished to learn as quickly as possible where my students were before attempting to take them elsewhere, intellectually, I prepared a completion and true-false test, which could be given in twenty minutes.

The first question was the completion of five familiar Bible passages, "Honor thy Father and thy Mother—," "Surely goodness and mercy—," "Blessed are

the pure in heart—." The second had to do with the documentary theory of the Hexateuch. The third was a true-false test with ten parts, as to whether David and Jonathan were enemies; or Matthew was one of the twelve apostles.

Thus one could tell at a glance what percent of the class knew the Ten Commandments, the Twenty-third Psalm, the Sermon on the Mount, and various Bible stories. But I was anxious at the same time to find out where my students stood on various questions of present day concern—peace and war, the church in politics, religion in business, the race problem, science and religion.

Five questions were therefore worked out in the field of practical ethics, such as "Check according to your belief, the statement which comes nearest to being true:

"War is always justifiable; right when in the interest of progress; right in self defense; contrary to the Spirit of Jesus." Or again:

"The American Manufacturer's Association in opposing special legislation for the protection of women and children in industry is justifiable; is morally wrong; is short sighted."

Five questions were added finally of a more distinctly religious and even theological nature, of which this is a sample:

"Salvation is limited to Christian people; all men are saved; there is no salvation; I am interested but have no definite ideas."

Now, as I have already intimated, these questions were formulated for the pur-

pose of finding out where my students were intellectually, and they served the purpose admirably. But I soon found on examining the answers that many students who were letter perfect on the Ten Commandments and the Twenty-third Psalm, were woefully lacking when it came to present day problems of educating imbeciles and the race question. The students who knew their Bibles best generally preferred the answer "God can do anything" to the statement, "We live in a world of cause and effect."

There were even some papers where it appeared, at least on the surface, that students with good minds, who had a minute and accurate knowledge of the Bible verses and stories, were actually blinded in their moral judgments by a wooden and unintelligent interpretation of the Bible.

Although it had been no part of my original plan, I found that the questions could readily be divided into two groups, which would count up fifty points each—the first group dealing with biblical knowledge, and the second group dealing for the most part with moral and ethical judgments. Though the ratings can not be judged with absolute scientific accuracy, they can be evaluated according to a consistent and definite system.

According to the ratings thus given, there was a plus correlation of 2.6 (on a scale of 10) between biblical knowledge and ethical judgments on the part of these students. Other methods of grouping and scoring were tried, but the correlation coefficient remained approximately the same.

I should interpret these figures to indicate that, given a group of picked college students—the best product of the home and the Sunday school—their religious education, judged from the objective of teaching the Christian way of life, is not over twenty-five or thirty percent efficient. What the efficiency would rate if one took into account the culls and

failures of the Sunday school, one would hardly care to consider.

On the other hand, far from advocating the abandonment of biblical material as a basis of religious education, I think it central and essential. I am convinced that, with an intelligent selection and use of biblical material, the percentage of culls and failures can be greatly reduced, and moral judgments be made much more sensitive.

It is well known that university and college students show a larger percent of church membership and attendance than the average for the country, or any other like group of their own age. In this respect my own experience agrees closely with the studies made by Miss Alma Stack at Northwestern University, and reported in the November number of *RELIGIOUS EDUCATION*, by Professor George H. Betts. Further, it is evident that the religious leaders of the country are largely recruited from these college and university students. On the other hand, Professor Betts' article shows that, whereas apparently 75 percent of college students are church members when they enter college, and that 40 to 50 percent were active in Sunday school or church the year before entering, there is a very great falling off in any apparent interest in organized religion during the college years.

If one seeks to find the causes which lie behind the religious attitudes and activities of university students as reported by Professor Betts, some light may be thrown upon the subject by the results of the study which I have reported above. Does not the heavy loss from religious activity and worship, even among that picked group who go on to higher education in our universities and colleges, result largely from the very low correlation between religious teaching as commonly found in our Sunday schools, and the fundamental aims, judgments, and motives of life?

# TESTING THE CURRICULUM IN ITS NATURAL SETTING

HAROLD S. TUTTLE

**I**N OCTOBER, 1927, a preliminary study of a curriculum of religion was begun under the direction of the School of Education of the University of Oregon. The study was continued through the school term closing the last of February, 1928. The purpose of the study was primarily to determine the feasibility of the technique employed, and ultimately to determine the value of certain selected elements of the curriculum. 108 children enrolled in five groups of the week day school of religion of Eugene, and 35 children in the same school grade, not enrolled in the school of religion, were studied. While the results are inconclusive, both because of the small numbers of children used and the small differences in the statistical results secured, it is felt that the method is suggestive, and a sufficiently strong tendency is observed to make further investigation with larger groups highly desirable.

## REASONS FOR THE STUDY

The investigation was stimulated by recent changes in the field of education. The project has come to be widely accepted in the public school and is extensively favored in religious training. Is the inclusion of the project in the curriculum of religion of any additional value in the building of character? This was the first question.

Ethical instruction has recently been unpopular on the grounds that character is caught, not taught. Several educators have recently revived the claim that direct ethical instruction is necessary and

valuable. Is the addition of such instruction to the curriculum of religion of any definite character value? This was the second question.

In recent years there has been a revival of the emphasis upon worship in religious education. Is the addition of worship to the curriculum of education of any value in character formation? This is the third question.

Each of these three, and their possible combinations, need to be studied with a view to their use in supplementing biblical instruction.

## PROCEDURE

In conducting this study the four types of material just suggested were included. First, worship; second, moral instruction; third, projects in cooperative altruism; fourth, Bible study. The worship service was planned solely to cultivate a sense of reverence. The Prize Code of Morals by Hutchins was used as the basis of the direct ethical instruction. The projects included dramatics prepared for the entertainment of other groups, and especially the unprivileged. The second type of project was an electrical map device which was constructed by the pupils; some of these were to be given away to less privileged children, and some sent with friendly greetings to schools in Mexico. A brief voting contest based upon control of temper and helpfulness in the home was also included. The Bible study presented to these groups was the same as that offered to

all other groups in the week day schools of religion in Eugene.

Instead of training the groups in separate elements of the curriculum, the control group was given all four elements. The pupils not enrolled had none of them, and the other four experimental groups were each given three of the elements to be studied, omitting a different item from each group. The assumption was that the omission of the least important item would have least effect upon

elements in the curriculum. The first was a test of religious ideas adapted from Goodwin B. Watson's tests of religious ideas and religious knowledge. While this test had not been standardized, it showed a reliability of .71 on a retest of 48 pupils. This is high enough to indicate that the results are fairly dependable.

The second test used was the Hill Civic Attitude Test. The third was an honesty test conducted as a contest for prizes.

Group, and elements included in curriculum	RELIGIOUS IDEAS			CIVIC ATTITUDE			CHEATING		
	No. of pupils	Mean gain per pupil	Rank among groups	No. of pupils	Mean gain per pupil	Rank among groups	No. of pupils	Ratio of pupils who improved, to pupils who cheated in initial test	Rank among groups
I. Bible, Ethics, Projects, Worship.	20	2.23	VI	19	1.842	I	19	5:7	I
II. Bible, Ethics, Projects.	23	6.30	II	22	0.1818	IV	22	8:12	II
III. Bible, Projects, Worship.	29	4.72	IV	28	0.8214	II	25	1:4	V
IV. Bible, Ethics, Worship.	25	6.52	I	23	0.1305	V	24	4:10	IV
V. Ethics, Projects, Worship.	11	2.32	V	11	0.000	VI	6	1:2	III
VI. None.	35	5.97	III	41	0.512	III	3	0:1	VI

the outcome, and that omitting the most important item would have the most serious effect upon the outcome. The same teacher conducted each part of the curriculum in all the groups studied so that the element of the teacher's personality would not constitute a variable.

#### TESTS USED

Three types of tests were used to determine the effectiveness of the different

This test involved tracing and copying maps and writing names, with a wax paper device recording changes after the answer key was exhibited.

#### RESULTS

The accompanying chart indicates the changes shown by each group as revealed by the three tests used. From this table it will be seen that the greatest progress in religious ideas occurred in the group



from which projects were omitted, with the group omitting worship as a close second. This would seem to imply that neither worship nor projects in altruism had any great effect upon religious ideas. The high score of the outside group suggests that the normal environment of sixth grade pupils tends to stimulate growth in their ideas of religion.

Progress in civic attitudes was less marked throughout, greatest gain appearing in the control group where all four elements of the curriculum were included. The second highest gain was shown in the group from which direct ethical instruction was omitted. The outside group again ranked third, suggesting that civic attitudes are developed by social example and social pressure. The differences in scores in either case were not large enough to be conclusive.

In the cheating tests the results were much more pronounced. Groups V and VI included such small numbers that their significance is less certain. The first four groups, however, show significant results. Group III, from which direct ethical instruction was omitted, scored a distinctly lower progress. Groups I, II, and IV, in which ethical instruction was included, showed a

markedly greater progress. Group IV, which fell considerably below the first two groups, omitted the projects.

The implication seems to be fairly clear that projects have some value, and that direct ethical instruction has pronounced value in correcting the tendency to cheat.

#### CONCLUSIONS

More important than the fairly clear indication of the value of direct ethical instruction in character training, is the evidence that reasonably dependable results are possible in studying groups in their natural social environment.

If it can be discovered that the three elements aside from direct Bible study have approximately the same character values as Bible study, it will be possible for extremely divergent churches to unite in a community program of religious education by omitting the biblical material and including these other elements. In that event interpretations of the Bible may be left for the individual churches to give their own children, while the common elements of ethical and religious training can be conducted in a united program, using materials concerning which there is no difference of interpretation.

## BOOK REVIEWS

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ARLITT, ADA HART, *Psychology of Infancy and Early Childhood*. (McGraw-Hill, 1928, 228 pages.)

This book, written as a classroom text, is an excellent supplement to the wealth of recent books which discuss the child in his social relationships, but do not include a theoretical discussion of innate capacities and psychological processes. It covers the usual topics of individual psychology—innate equipment, reflex activities, instinctive tendencies, habit formation, memory, language, and so forth—all as applied to the very young child. The discussion of emotions leans heavily on the work of John B. Watson and his associates, but the book is not otherwise given to a markedly behavioristic viewpoint. Standards of development for different ages are given and reference is made to various scientific studies. A few suggestions are made of ways to control the child and assist him in his development, but on the whole the book is concerned with an abstract discussion of abilities and psychological processes.—Ruth Shonle Cavan.

BRIDGES, HORACE J., *Taking the Name of Science in Vain*. (Macmillan, 1928, 273 pages, \$2.50.)

The Pessimists have had their inning, while an apathetic world has looked on, wondering whether the fireworks were really for noise and show, or whether they could really signify anything serious. It looked as if they had the game quite won. After restraining their patience with admirable spirit, the Optimists have finally rushed up to bat determined to wipe out the unfair odds and prove what poor opponents these noisy word mongers and caricaturists really are. Side by side with Charles A. Beard's *Whither Mankind*, and H. G. Wells' *The Way the World Is Going*, and many other writings of this type, comes now the latest virile product from the pen of Horace J. Bridges: *Taking the Name of Science in Vain*.

With pardonable confidence, unfailing good nature, and yet with straight strokes that are most effective in this old game of argument, Mr. Bridges goes right after the group of publicists which has, for the moment, captured the fickle imagination of a certain light minded and cynical following, always anxious to catch up the new, the smart, and the daring in recent literature. He names his men very frankly, appeals to their good sense, their nobler powers, their sense of the ridiculous, and to their respect for their worshipful public, asking only for fair play and the end of buffoonery and facetious word play.

With cool and merciless logic, Mr. Bridges challenges the right of the Pessimists to disregard the finer qualities of character which the race has built up at so great cost; their right to belittle the alert and sturdy personalities which have been built up in the impartial give and take of life; and their right to set themselves up as fair interpreters of life, of modern science in particular, seeing that they jump at hasty conclusions after viewing a very small part, indeed, of human experience. Their "defiant and jaunty cynicism," their boasted "criticisms of life," their "advanced" views of conduct, are not only counsels of despair, but evidences of superficial reasoning as well. The ease with which Watson, Darrow, Mencken, and others break down faith in the reality of the self and its trained powers of judgment would—if they be right in their conclusions—seem to render their own startling findings equally futile. While the best scholarship would seem to be leaning, with ever clearer

insistence, toward faith in "the emergence of new planes or stages of reality" in animal and human experience, these men think so little of themselves and others that they would be quite content to pen up the entire race and its achievements in the confines of mere animalism.

No, when one weighs the fact that even earliest man uttered pathetic protest against the night of death and forgetfulness, believing himself to be *worthy*, at least of some better fate at the hands of Nature; when one considers the amazing progress the race has made, with the creative task just begun, he will not allow the necessity for changes in moral thought, in rite and creed, to discount the value of these changes for the better.

Even scientific thought is obliged to pass through the same metamorphosis; much more rapidly, indeed, than in the ethical realm. In laughing at the one, therefore, the caustic critic is in danger of ridiculing the very ground upon which he attempts to stand. In denying man's right or power to develop freely, he should not be a poor sport and corral all the privileges of liberty of thought and action for himself. In pouring out whole chimneys of gloom upon the insignificant world, he should realize that he stands just where the thickest of it overwhelms him, and prevents him from seeing the sunlight and flowers a little way beyond. Why live in a narrow treadmill, and think oneself encircling the globe? Why let Seneca, or even the criminals of Cook County, blot out all of the fine things our old world possesses in the way of goods and character, human progress, and still greater opportunity for every generation that passes?

The wonder is that so many people, the gullible young in particular, have escaped the fatuous arguments of these alluring philosophers of misanthropic bent, concludes Mr. Bridges. But after this furor has spent itself, and chaos is found to be only the outer whirl of order and development, another generation will still smile hopefully.—*Fred Merrifield.*

CHESSER, ELIZABETH SLOAN, *Youth*. (Dutton, 1928, 112 pages, \$1.00.)

Here is a book that is different. It is written by an active physician and practicing psychologist. It bridges the chasm between youth and adulthood, between medicine and psychology, and between psychology and psychoanalysis. The author has blazed a new trail and paved a new way to peace and concord and happiness between two generations.

The introduction by Angelo Patri tells the story of the book: Anticipating the major themes the author discusses, he says: "Why speak of gratitude to a half fledged human being? Wait. Wait until the years, aided by your steady teaching, have done their work and then, if there was anything to be grateful for, they will not forget."

Then he refers to sex as a terrific force in the life of youth and how little we do to help them understand it. His third and last point

is religion. "How few are the teachers who, when youth halts, helpless in the fog of theology, creed, and doctrine, have the sense and feeling to let go of the technique of religion and hold fast to the ideal of God."

Referring to the book itself, he adds: "So brief it is and so intimate in its touch, that you will read it in an afternoon or an evening between whiles. And you will find yourself coming back to it if you are a person of discrimination, just as you might use the book of Proverbs to refresh your mind on the principles of training, restless, carefree, eager youth."

The sympathetic spirit which shines through the book, its tender appeal to common sense, its truthful statements gleaned from a thousand life situations, woos a reader into a repentant state of mind for the sins he has committed against youth. It also challenges him to come back to the book again and again until he not only makes his peace with God, but with blundering youth whom he has ignorantly wronged.—*Emerson O. Bradshaw.*

COBB, STANWOOD, *The New Leaven. Progressive Education and Its Effect Upon the Child and Society*. (John Day, 1928, 340 pages, \$2.50)

Principals and superintendents of schools may well purchase this book for the further enlightenment of their constituencies. While it is true, as the author points out, that many private schools are the result of the revolt of intelligent parents of means, it is more gravely true that progressive teachers and administrators are seriously hampered by the tendency of parents to uphold senseless tradition and the *status quo* in schools. The inclination of parents to maintain for their children the old school grooves of their own youth is especially marked in communities where the college bred predominate. With great family pride they bring up their offspring as predestined sacrifices to Alma Mater. As people are intelligent in all fields in which they really think, it is worth while to put into their hands such a book as *The New Leaven* in the hope that they may be brought to think in the too sacred precincts of school learning.

As Mr. Cobb is president of The Progressive Education Association, it may be assumed that he speaks with some authority concerning the means and meaning of "progressive education." His book shows breadth of view and maturity of thought, and it is readable. Here are some of his chapter headings: "Cultivating the Social Virtues"; "Release the Creative Energies"; "The Creative Conquest of the Curriculum"; "The Tyranny of Marks"; "The Failure of the Secondary School"; "The Problem of the College"; "The Junior College—a Solution."

Efforts at self reform in the various institutions are noted in the light of the characteristics of progressive education. Education can be thoroughly reformed only from the ground up. The new spirit and practice in the ele-

mentary schools will make radical improvement of secondary and college education possible if the lower levels can be freed sufficiently of domination from above. The sickening mortality among college students is not due to low grade mentality but to lack of interest.

The author insists that the motor-active type of intelligence is not inferior and must receive as much consideration as the book-minded type. Why should the student preparing for college be assumed to be superior?

Inspiration and desire must come before drills at all school levels, as in adult education. The child must have a chance to participate actively in his own education as a responsible partner. As Dewey puts it, methods which are permanently successful "give the pupil something to do, not something to learn, and when the doing is of such a nature as to demand thinking, or the intentional noting of connection, learning naturally results." In the language of Bertrand Russell, "Education should not aim at a passive awareness of dead facts, but at an activity directed towards the world that our efforts are to create. It should be inspired by the shining vision of the society that is yet to be."—S. R. Logan.

CRAWFORD, CLAUDE C., *The Technique of Research in Education*. (U. of So. Calif. Press, 1928, 320 pages.)

Although written primarily for seniors and graduate students, this recent book in research techniques is very helpful to any novice in original study. The different methods of investigation employed in educational fields are treated, including experimental, historical, psychological, case study, survey, curriculum making, job analysis, interview, questionnaire, observation, measurement, statistical, tabular and graphic, and library. At the close of each chapter is an excellent bibliography.

We commend the book for the concise statement of the attitude and manner in which research problems should be defined and treated. Those who have written doctorate dissertations or otherwise engaged in original study readily admit how inadequate their academic training was for the purpose. This book then, one of several in the field that has come from the press recently, will meet a practical need.

We are not letting the fact that the book shows characteristics of an early venture lessen our estimate of its value. We hope that the effort of the author in bringing together the techniques of various kinds of research may be continued because there is a great need for a critical review of the diverse methods which have been more or less independently conceived and pursued. In addition to a textbook on the techniques of research, we suggest a critical review of research itself.—L. W. Bartlett.

DAY, ALBERT EDWARD, *Present Perils in Religion*. (Abingdon, 1928, 215 pages, \$1.25)

The author in these pages is seriously wrestling with some modern problems in thought and

conduct. This is a book of sermons but it would not be fair to describe it as a collection. It is rather a series of themes bound together about a central theme, the unrelenting quest for reality in religion and the perils that, like half hidden sand bars, make the quest difficult and at times uncertain.

Dr. Day in his first chapter is concerned with orthodoxy which, he thinks, is not to be condemned, because it would preserve much in present thinking and conduct. Orthodoxy "intelligently conceived and honestly urged" is a testimony to something valuable in human life. It is an attempt to preserve something which has come to possess worth and which is considered very precious among human values. The peril of orthodoxy is that it may become a habit of mind resulting in a false emphasis, bowing down to tradition rather than fact, noisy about opinion rather than deeply concerned with conduct, and often proving a real foe to the creative life. "When the religion of yesterday was alive, it created its own forms. We should revere those forms as the expression of a life, but to make them the rigid rule for today and tomorrow is to stifle life. The spirit of man must be free from slavish obedience to old canons if it is to live creatively in religion as in every other sphere."

In the same direct and interesting style, Dr. Day pursues his quest for reality in religion in such themes as Heresy, Institutionalism, Individualism, Intellectualism, Emotionalism, Ideals, Compromise, Symbols, and the Lost Chord. It is not necessary to read to the end of this book before one begins to appreciate the reason for the enthusiastic reception of these sermons on the part of the people of Christ Church, Pittsburg, and to understand their desire to share them with the larger public.—Frank G. Lankard.

ELLIS, ROBERT E., *The Psychology of Individual Differences*. (Appleton, 1928, 533 pages, \$3.50.)

While called *The Psychology of Individual Differences* this book enters many fields of present day psychological interest, and can easily be used as a summary for most of current psychology for readers who are not specialists. It includes a general statement of the problems and methods of individual psychology, the relation between physiological and mental factors, the measurement of mental traits and their individual differences, heredity and mental inheritance, the influence on individual differences of environment, age, sex, race, an excellent contrast between the extreme forms of mental differences (genius, feeble-mindedness, insanity, and criminality), and chapters of application to education, business, government, and religion.

The book is very clearly written. It combines simplicity of writing with an imposing mass of statistical and experimental data. Excellent chapter bibliographies are added. The point of view is well balanced and seems quite

fair to the contending parties in present day psychology.

To a reader trained in the social psychology taught from the point of view of sociology, it seems that greater weight might be given to the influences of group background experience in determining behavior. Nevertheless, the book is much more satisfactory than most, perhaps because the title warrants a restricted consideration of factors. The chapters on heredity and environment and on the measurement of mental abilities seem especially commendable summaries for the non-technical reader.—*Jordan True Cavan.*

FISCHER, E. E., *Social Problems: The Christian Solution.* (United Lutheran, 1927, 137 pages, \$1.25.)

The rapid social changes incident to the American experiment in democracy and in big scale business has brought upon men a multiplicity of "problems" which require the urgent treatment of the Christian religion. The Christian's point of remedial approach is to the heart of the individual rather than to physical conditions that environ him. "Where the mental and spiritual factors are satisfactorily dealt with, the proper environment will usually result naturally."

Neither the "social gospel" nor "mystical individualism" have proven adequate methods of religious endeavor. The former has placed too much confidence in the native goodness of man; the latter has overlooked the social nature of the individual in its stress upon other worldly enlistment of the soul. The New Testament offers the right gospel—that of "evangelicalism." Men first become Christians by exercising "personal faith in Jesus Christ." The voluntary association of such kindred spirits constitutes the Kingdom of God. These favored ones naturally begin to practice the ethical teachings of Jesus. They also engage in making Christian disciples of those who dwell "in the world," who in turn lend their support in carrying out the practical will of Christ.

But the practice of the Savior's teachings is difficult! His principles are self-evident to the student of the Scriptures. (There are six according to the author.) It is the method of their application to ordinary affairs that baffles Christians. This matter of Kingdom technique gives Dr. Fischer his main thesis and leads him to suggest the Christian way of meeting problems in family life, leisure time, the labor world, community and national conditions, and so on. His adaptation of biblical materials to the social needs of men today is forcefully carried out. He also leads the reader to feel keenly how much the educative attitude is required in the religious treatment of the complicated maladjustments that encumber society. Though the author sees no possibility of immediate correction of man's troubles, for the reason that relatively few have the understanding heart of Christ, yet he holds out hope that

ultimately Christianity will control mankind.—*Stewart G. Cole.*

GATES, HERBERT WRIGHT, *Missionary Education in the Church.* (Pilgrim, 1928, 227 pages, \$1.00.)

Following introductory chapters on the place of Christian missions in world redemption, Dr. Gates treats four general themes: types of missionary education, materials and methods, agencies and organizations, and the application of the foregoing principles to the promotion of various age group activities in the church. So comprehensive is the scope of the text, as well as the individual chapter content, that few young people will appreciate its merit at a single reading.

The writer has striven to incite reflection, thinking, appreciation, adequate enlistment to the service cause. An unusual counsellor is required to inspire the text and the study class in order to bring forth the latent values in fruitful meaning. The author has omitted the appellations "home" and "foreign" missions, and substituted the conception of "service" in "the home," "the church," "the community," "the nation," and in "other lands." The one impelling force used to give the sense of necessity to Christian proselytism is the need of mankind for "the Christ spirit."

This text incorporates much that is best and omits most that is least desirable in standard leadership training manuals. The author's viewpoint represents breadth of human interest, while the material is not lacking in depth of thought. He has reinforced his own position by citing considerable materials extracted from seriously conceived missionary literature. A rather extensive bibliography accompanies each chapter. The two sets of questions for personal and for group inquiry appended to each chapter are provocative of independent thought but withal loyalty to the cause.—*Stewart G. Cole.*

GOODSPEED, THOMAS, W., *William Rainey Harper.* (U. of Chicago Press, 1928, 242 pages, \$3.00.)

The reviewer takes a peculiar interest in this book because he labored for ten years or more to persuade Dr. Albion W. Small, Dr. Ernest D. Burton and other qualified members of the faculty to use their influence toward the production of a suitable memoir of the life and character of President Harper. In what seemed like a last desperate appeal the matter was laid before Mr. F. J. Gurney, who had felt the same great need. The preface of the book tells how our dreams finally came true.

This is a heartfelt and very sincere tribute paid by one great life to another. Probably no man knew President Harper as intimately as did Dr. Goodspeed. To him, more than to any other it would seem, we owe the vision and the dogged persistence which have resulted in the present University of Chicago. Therefore, all of the early struggles and disappointments are his own as well as those of the



beloved President. Brief as is this little book, it recalls to thousands of Dr. Harper's former students many familiar incidents which occurred in the classroom, on the campus, and in the President's office and home. It is the happy picture of Dr. Harper, the enthusiastic instructor, transforming the formerly dull pages of Genesis into a colorful Eden of endless delight; of Dr. Harper the magnetic, drawing multitudes of earnest young men and women to himself from all parts of the country; of Dr. Harper the friend of Faculty and students alike, in all of their intimate troubles and ambitions; of Dr. Harper the social, the humorous—now helping to plan the good times which the college youth shall enjoy, or inspiring the teams to play beyond their ordinary strength for the glory of the new University. Most of all, it is the amazing story of the great Executive, creating a dream-University out of his own massive brain; giving business men such a demonstration of organizing genius and tireless energy that they instantly knew themselves in the presence of creative power of the very first rank.

Nor is Dr. Harper the man, the husband, the fond father, the simple worshipper before high ideals of life, forgotten. What would not another quarter of a century have brought into a life already so rich and inspiring! His dreams expanded so rapidly, his imagination took such marvelous hold of impossible Reality, and he kept his life chastened and alert before the highest measures of truth in such splendid fashion that he gave promise of vastly nobler achievements even than those which remain to serve as his worthy memorial.—*Fred Merri-field.*

HARPER, W. A., *Character Building in Colleges.* (Abingdon, 1928, 237 pages, \$1.50.)

This book would not be very pleasing to the educator whom Dean Smyser\* calls "that rigorous intellectualist, not unknown in American institutions of higher learning today, who conceives his profession to be degraded if ever it is said in his presence, that the college is a place for the upbuilding of character." For President Harper very emphatically declares, "There is no more vital necessity confronting higher education in America today than the incorporation in the programs of our colleges of effective methods of building character in the students that throng these institutions" (page 12). The information assembled and the positions taken in these lectures remind one of that new definition of education advanced by Eduard Spranger of the University of Berlin in his recent book, *Types of Men* (page 34): "Education is that cultural activity which is directed to personal character formation."

In the course of his examination of the objectives of college education, which he lists as knowledge, discipline, recapitulations, controlled and enriched experience, President Harper

suggests as a fifth objective for Christian education "a transformation of the character of the pupils" (page 41). This involves "a sublimation of all their urges, drives, and impulses" and "a motivation of life and an activation of conduct." As a college pursues this Christian objective in its program, these transformations of character in its students will take place and "Christian character" will be the resultant.

This Christian character "is the byproduct of the personality's habitual positive reaction emotionally, intellectually, and volitionally to the highest value inherent in particular situations in terms of the revelation of God in Jesus Christ and as interpreted by the Holy Spirit" (pages 49-50).

Having thus defined his central positions, President Harper seeks to analyze current college life and experience to locate and emphasize the factors that may be utilized by college administrations to secure the character building thus set as the goal of college education. The curriculum, the teaching staff, the agencies of Christian activity, and especially work in the Bible and religious education, are counted upon heavily in this process as effective instruments. While some advanced positions are taken by President Harper in these chapters, one feels distinctly the pull of the institutional aspects of college life. There is little placing of the student as basic and central in the process if true character is to be developed. The institution still looms as a major factor in the situation.

One misses references to the new character education movement as exemplified in the researches of men like Starbuck and Hartshorne. The accumulating data of character education is little drawn upon for insight or illustration. The developing principles of the character education process as elucidated in the books of men like Sisson, Holmes, and Martin are not significantly woven into the web of this book. One feels that the scene is still pitched in the midst of the older subject and institution type of college education. There is still room for some one to make a major contribution in this field of character education in our colleges. President Harper has broken open a path and his book is eminently deserving of a careful reading by all who are interested in character education among the college youth of the land, but much still remains to be said from the standpoint of scientific character education.—*Martin Hayes Bickham.*

HARRIS, PICKENS E., *Changing Conceptions of School Discipline.* (Macmillan, 1928, 384 pages.)

Do we believe in "order" or "freedom" for children and for the classroom? What is the philosophy or the experimental evidence which lies back of our procedure? So difficult is the problem that educational discussion shies away from it into hasty generalization and short-

\**The Effective College*, page 213.



sighted interpretation, believes the author of this excellent book.

Like a tapestry held too close to the eye, it can be dealt with better if one gets further away, so the historical approach is used. The dominant attitudes toward control of each period and movement since the beginnings of our American school system are reviewed and critically analyzed. The periods include those of religious authority, the shift to the basis of morality, the kindergarten, Herbartianism, the more recent scientific movements grounded in child study, and the recent methods and spirit of inquiry. The present attitudes toward control are considered in the light of the political conception of democracy and the "organic" conception which tries to formulate the educational bearings of biological evolution and social change. Discussion centers about the unification of the functions of control and instruction in the school, formerly thought of as opposed to each other, thus making the regimen of school life itself an educative force of far reaching significance, instead of a painful and repressive preliminary to mere instruction.

The views of John Dewey and Kilpatrick appear often in the concluding portions. The implications for religious educators are most fundamental.—J. T. Cavan.

HUDELSON, EARL, EDITOR, *Problems of College Education, Studies in Administration, Student Personnel, Curriculum, and Instruction.* (University of Minnesota Press, 1928, 449 pages, \$3.00.)

In July, 1927, the first Institute on the Problems of College Education was held at the University of Minnesota. The papers are printed in this volume. It seems to the reviewer that this volume, along with Pressey's *Research Adventures in University Teaching*, completed the same year, are important landmarks in the extension of scientific research methods to a large and important field of human activity, which has previously escaped scientific study—at least published studies for general information as opposed to secret reports to help a busy administrator. Since so large a part of the total giving of church people has been to support denominational colleges and so many changes in that field seem to be near at hand, these introductory researches deserve careful consideration from all who are interested in religious organizations and their educational activities.

Thirty-six papers provide a profusion of riches. Of most interest, perhaps, are the papers by President Donald J. Cowling, "An analysis of the financial needs of a college of liberal arts for 1,000 students," Koos, "The present status of the junior college," J. M. Wood, "The four year junior college" (program for Stevens College), and articles on reorganizing the college curriculum and the orientation of the college student by the new president of Oberlin College, Ernest H. Wilkins. Articles on class size at the university level by Earl Hudelson, H. A. Erickson, and

C. M. Jackson will seem amazing to most readers, by indicating a great superiority for large classes if costs are fully considered. This conclusion is well buttressed by careful research results and indicates rather revolutionary trends in the future of our state and church universities. It seems unfair, however, to single out for mention so few articles. Almost every one, in its field, is of great importance. It is to be hoped that this book will be widely read both by college administrators and by the community at large, and that the problems here opened will be developed by much further research.—Jordan True Cavan.

LYER, C. S. RANGER, *Father India.* (Mercury, 1928, \$2.00.)

As the title suggests, this book of some two hundred pages is a reply to Katherine Mayo's much discussed *Mother India*—a book from the pen of an American tourist who spent a few months in India, looking for the seamy side of India's life, and who wrote a sensational book because that kind would sell. Mr. Iyer, a member of the Indian legislature, and interested in self government for Indians, feels that Miss Mayo's book is being used for the purpose of defeating "Swaraj"—a purpose for which it was possibly intended.

Mr. Iyer does not deny the truth of many statements contained in *Mother India*, but suggests that attention directed to the seamy side of America's life would reveal even worse conditions. He cites supposed "facts" from Judge Lindsey's *The Revolt of American Youth*, to prove his case. He claims that Denver is an American city better than the average. From Lindsey's book, compiled from juvenile court records, he cites woeful tales of juvenile delinquency which unprejudiced readers will probably pronounce worse than the worst that Miss Mayo has found in India.

As far as the authorities cited are representative, it seems that Mr. Iyer has made his point. Facts, from sworn statements of court records, are set over against tales of vice found by a sensation seeking tourist.

In the Foreword the author thanks an Englishman, who knows India intimately, but whose name modesty compels him to suppress, for assistance in arranging the matter for publication.—Edwin Simpson.

LEE, UMPHREY, *The Lord's Horseman.* (Century, 1928, 358 pages, \$2.50.)

This is a book about John Wesley. If a reader has grace, humor, and sense of history enough to put himself back into the time and spirit of Revolutionary days, he will certainly relish the frank and tragic picture here drawn by a sympathetic hand. Perhaps tradition has dealt almost too kindly with the careers of the great ones to whom our generation owes so much. Yet it is interesting to see that a knowledge of even the detailed facts generally enhances the real grandeur of these characters, their very weaknesses serving as a nec-

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LIPPMAN, WALTER, *American Inquisitors—A Commentary on Dayton and Chicago.* (Macmillan, 1928, 120 pages, \$1.25.)

"The teacher finds himself living at a time of transition from one kind of thinking to another. He is the servant of a community which is in part fundamental in its mode of thought and in part modernist. His intellectual duty is to the modernist, that is to say, to the people with whom reason is the last word. But politically, economically, legally, he is subject to the order of those who may believe that the preservation of the ancient fundamentalism, either in religion or in rationalism, is the first duty of man."

It is this predicament of the modern teacher which forms the general subject of the series of lectures composing this book—lectures delivered at the University of Virginia by invitation of President Alderman and the faculty committee acting for the Barbour-Page Foundation. Mr. Lippman is a well known newspaper editor and the author of several widely read books. In this discussion he does not attempt to speak with authority on the subject, but "to explore and inquire, aiming to open up the subject rather than to conclude upon it." His method of consideration—which is the use of the Socratic dialogue, interspersed with comments and discussion in essay style, aids in the fulfillment of this purpose, and makes the reading most interesting.

The dialogues deal with various phases of the problem—freedom of thought, reason versus revelation, traditionalism in history, and majority rule. The fundamental difficulty, the author says, is the conflict between reason and revelation. The disagreement "revolves upon the question whether human reason is or is not the ultimate test of truth for man." This is an age old problem of which Dayton and Chicago are but instances. "Dayton" of course refers to the famous Bryan-Darrow controversy; "Chicago" to the Thompson-McAndrew

fiasco. The special significance of these two cases lies not in any unique set of circumstances but in the extent to which they have lent themselves to the "art of ballyhoo." They happened to make good material for public entertainment. The author laments this fact. "The measure of public events," he says, "lies not in their importance, but in their value as entertainment." The civilized minority, or the intelligentsia, no longer treat such events seriously.

Not only is the conflict an old one, but it will probably be of long duration. There is little hope that reason and free inquiry will become the final test of truth for any but a small minority. The scientific spirit demands a complete surrender to the natural course of events. Only "utterly self-sufficient and disinterested men"—those who can face all events and results serenely—can endure complete freedom of thought. As long as men have wants which they seek to satisfy, they will in some measure evade the truth which reason presents.

The teacher, therefore, is placed in the midst of an irreconcilable conflict. Committed to the discovery of truth through reason and free inquiry, he is, however, employed by a majority which is opposed to many conclusions to which such methods lead. Some of these conclusions are found in religious beliefs; others in facts of history. The majority wants a history which will fulfill certain motives—a justification of enmity against another country, or at another time, of peace with that country. It is opposed to a critical, analytical study of historical events that leads to no fixed conclusions or attitudes of traditional patriotism, but to an attitude of critical investigation and doubt.

The author gives the teacher no rules for action. Each must decide for himself, according to the particular set of circumstances in which he finds himself. He merely seeks to throw more light upon the various phases of the problem so that individuals may act with a fuller understanding and better wisdom.

Although this is a thought provoking book, it presents nothing new to students in the field. Such books have their place in keeping open channels for freedom of thought and freedom of speech. The author is not attempting to strike off some new philosophy but rather to indicate the constant necessity for struggling against smugness, complacency, and intellectual stagnation. A book like this should prove valuable to the practical worker who may have a tendency to get lost in the whirl of activity and become little more than a conventional "fitter in."—*Katherine E. Niles.*

MORGAN, JOHN J. B., *The Psychology of Abnormal People.* (Longmans, Green and Co., 1928, 627 pages, \$3.75.)

"The study of abnormal psychology (the futile, the wrong, the inadequate) contributes to a dynamic understanding of normal behavior (the successful, the right, the adequate)." The purpose of the book is "to aid the reader to an

understanding of the more common weaknesses in human nature to the end that character and personality deformities may be avoided," and to give an understanding of processes which may be "used by the reader both in his own self management and in his management of others."

Such a purpose is noteworthy in a book on abnormal psychology, and not only does it appear throughout the material, but the final chapter is an excellent one on mental hygiene. Treatment and amelioration for trends in conduct rather than the classification of extreme types secures major attention.

The book is extraordinarily clear, interesting, and with unusually "readable" style, with excellent typography and illustrations. It has explanations of the important technical words at the end of each chapter, projects for further study, and a skillful use of the bold face type for emphasis. Free from the heat of the controversies between schools of thought, it deserves wide use by college classes and study groups as well as by general readers.—*Mildred F. Berry.*

PRATT, JAMES B., *The Pilgrimage of Buddhism, and a Buddhist Pilgrimage* (Macmillan, 1928, 758 pages, \$3.00.)

With exceptional patience and sympathy and penetration, Dr. Pratt has told the story of the living, changing Buddhism of today, setting it clearly against the fascinating background of the long and troubled past of this great faith. He has retraced the steps by which Buddhism spread from country to country throughout the Orient, meeting its present leaders face to face. As a result, he presents to modern readers, not the well known religion of the books (although that is made clear by the free use of the nobler passages found in the Buddhist Scriptures) but rather the evolving and very real faith of the men who are more or less consciously reshaping the faith to meet the demands of the modern world.

The author describes the awakening influence of Christianity upon Buddhist thought and life showing how, especially in Japan and China, the various sects are absorbing Christian ideas and methods of work; how Christian leaders, in return, are changing their presentation of the western faith to render it acceptable and intelligible to the oriental mind; and how much more difficult it is for the Christian evangelist to win converts, now that the pan-Buddhist spirit has been aroused. Dr. Pratt is convinced that only as Christian and Buddhist leaders frankly and openly cooperate in a spirit of hearty friendliness can they expect the religious progress which should lie ahead of these two splendid movements in the remaking of the Far East.

He sees distinct signs of hope in the new emphasis upon popular education, health standards, the dissipation of superstition and ignorance, and an increasing insistence that the evils of foot binding, opium smoking, gambling, and

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1. **Legitimate Fields for Research**, by Arthur E. Holt, with which is combined a list of **Research Projects in Religious Education**, by Ruth Shonle Cavan. This reprint is of particular value to those engaged in or projecting research, and who might find in this list reference to other persons working in the same field.

2. **The Significance for Religious Education of Trends in the Psychology of Religion**, by William Clayton Bower. This is a summary of recent psychological thought, and an interpretation of it in terms of religious education.

3. **Use of Drama in Religious Education**, with which is combined **A List of Plays for Various Occasions**, by Grace Sloan Overton. Mrs. Overton discusses the problems of those who wish to employ dramatic method in religious education, and then lists what she has found to be the most important plays for various groups to offer on various occasions in the church.

4. **A Selected Bibliography in Religious Education**, compiled by Laird T. Hites. A list of 750 of the best books in religious education, arranged under eight classifications and numerous sub-classifications. Asterisks indicate seventy-five books which might form the nucleus of a small working library.

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the social diseases be sternly done away. He shows the present helplessness of Buddhism without constant pressure and leadership at the hands of the liberal minded and friendly forces of Christianity. He strongly urges the removal of the narrow, partisan type of missionary that none but intelligent exponents may represent the West in helping the East to solve its almost insuperable problems. In the patience and friendliness of the majority of Buddhists he sees a tremendous challenge to the finer instincts of the Christian world.—*Fred Merrifield.*

ROSS, EDWARD A., *World Drift.* (Century, 1928, \$2.00.)

Professor Ross has a clear, honest, and refreshing way of looking at the world. With the eye of a scientist and the interest of a broad humanitarian, he refuses to be stampeded by the multiplying evils of an evolving civilization, or the petulant cries of narrow pessimists. Taking time enough to get acquainted with the constructive forces of society in Europe and America, in Occident and in Orient, he announces his conclusions with not a little satisfaction:

With all of our seeming indifference to scientific progress, the world is taking great strides toward more permanent forms of character and cooperation. Marriage is *not* bankrupt, on the rocks, destined to land in the discard. *Facts* show that the curves of health and education are rising. No one need get excited over the spread of birth control information; for, even if some do misuse the knowledge at first, in the long run the world's mothers will be saved from "the hell of degradation," and common sense will lead people to bring better offspring into life. Given time and practical knowledge, the backward nations will surely absorb the higher ideals of the more advanced groups; children will be protected from the ills of an over-hasty maturity; a sterner, more wholesome type of citizenship will be inculcated; and the small bore militarists, with their periodic scare stuff, will be laughed out of the limelight by a world which knows how to be friendly and has faith in mankind's finer qualities.—*Fred Merrifield.*

SCHMALHAUSEN, SAMUEL D., *Why We Misbehave.* (Macaulay, 1928, 313 pages, \$3.00.)

The book is in two parts. First one sludges thru a vastness of words intended, seemingly, to create a sensual atmosphere. There are frequent resorts to alliteration. The author's success in activating infracortical centers is best illustrated by quoting from page 152:—"From the sexually-scented, silken-sensuous undergarments that adorn her voluptuously sweet body to the male knickers that silhouette her form so enticingly—woman wages incessant warfare against man's self control—" But the first 157 pages are not in vain. If one's critical judgment areas are not completely inundated by the torrents of impulses which the writer

seems so successfully to release, the reader gathers the impression that the author favors and justifies the modern tendency toward greater spontaneity in the sex life of the married. He feels that the vivacious, natural wife of today is driving the professional prostitute out of business adopting her ways.

Then, with startling abruptness the mesozoic swamps give way to cenozoic plains. The clean breezes of part two quickly dry up the last clinging bit of part one muck. One rubs his eyes startled to find himself in a research atmosphere. Here evidently, is a popular presentation of a study submitted in fulfillment of the requirements for a doctorate at Columbia. An extensive psycho-sexual inventory is presented. There follows an excellent treatment of data secured from an application of this inventory device to groups of normal college students and to groups of definitely psychoneurotic types. A major inference well supported by data is that the childhood of the normal individuals was much stormier than that of the psychoneurotics studied. Pains were taken to rule out the possibility of this difference being due to perverted reporting by the abnormal types. Several good interpretations of the findings are offered.—A. H. Steinhaus.

SCHMALHAUSEN, SAMUEL D., *Why We Misbehave*. (Macaulay, 1928, 313 pages, \$3.00)

Slowly the implications of sex are forcing their way into the field of religious education for consideration.

In nearly every young people's conference in the past several years, where the program has been determined by the group itself, the discussions on boy and girl relations have attracted the major consideration. With but one exception, however, I have not found the conference leaders prepared to give the group any expert information and help on the subject. The speakers show little or no knowledge of the contributions of science and psychoanalysis. They are moralists and idealists, and regardless of their frank handling of the subject, they look upon sex as something evil and to be overcome.

Consequently, it would seem that the first requisite of leaders in religious education should be to get further information regarding the implications of sex in modern life, and Dr. Schmalhausen's book is one step in this direction. It represents the psychoanalytic view, and as is so frequently the case with writers in this field, the terminology may be difficult for the average reader to follow and understand. Nevertheless, this book is an improvement on many Freudian treatises as far as clearness is concerned. The emphasis is on the theory of compensation as developed by Dr. Adler. This is presented in its relation to sex and in the chapter on the "Role of Inferiority."

The frankness of this book will disturb the mental and emotional equilibrium of many religious workers, even the more liberal minded. It openly attacks the sex taboos of religion as harmful in their effect on personality growth.

In fact, the first chapter on "Sex Among Moderns" may so antagonize certain readers that they will not read on. Nearly every reader will sense a tendency throughout the book to suggest dogmatic conclusions without convincing facts and data to substantiate them. In other words, the author tends to alienate his readers, and not carry them along with him.

It should be obvious to religious educators, that they must come to a better understanding regarding the implications of the much used word "love" and the sex factors which may be involved. It is becoming increasingly clear that the love of a mother for her boy, the love of a boy for his pal, and the love of a teacher for certain pupils have possible sex implications. The author of this book contends that because of this fact, religious minded folk have been in error by magnifying the elements of shame, disgust, and evil as related to sex.

The second half of the book is a comparative analysis of psychology with a brief for psychoanalysis. This part of the book is not as suggestive and illuminating as the first chapters.

Groups of religious educators may well afford to give attention to the implications of sex in their work of religious adjustment. There is no need, however, for going off on a tangent and over emphasizing the subject. In all attempts, however, to get at the most helpful materials, it will be important to give a fair presentation of several points of view. It is at this point where the book under consideration will be important.—W. Ryland Boorman.

SEABURY, DAVID, *Growing Into Life*, (Boni & Liveright, 1928, 715 pages, \$5.00)

*Growing Into Life* is a unique title for a book of this type. The sub-title, *The Magna Charta of Youth*, is no less fitting. Even the cover page sets one thinking. It dramatizes the successive scenes in the process of growing into life. The mystery of youth would be solved, Seabury thinks, if the teachers of youth could but accurately reproduce their own adolescent struggles. "It is a strange thing, this capacity of maturity to forget the inner life of its early years."

The author of this most readable volume keeps piling the evidence up and up in making his case for youth. He speaks out of a wide experience as a practitioner in this field. The book reviews many life situations to show that the major moral, mental, and in some cases physical defects of maturity are not inherited, but are absorbed into the psychic life during childhood and youth. Children are obliged to live with neurotic parents. They must go to school to teachers suffering with the same malady. They are made slaves of extreme parental positiveness, and have the details of their lives managed for them from the cradle to maturity. In the very nature of things, they must begin life with the identical complexes with which their parents and teachers are afflicted.

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havior patterns under proper direction, often become perverted and distorted behavior patterns, which, if not corrected, result in delinquency, psychoneurosis, or physical illness. Psychoneurosis, the author maintains, is nothing but misuse of mental machinery.

Evil images lodged in the behavior patterns bring on delinquency as a certain kind of disease germ lodged in the system brings on measles. "Old mental images unconsciously associated with some act of present experience rise to consciousness and obliterate our true response. . . . We shall only control a habit by understanding the forces flowing within it and by the repeated suggestion of constructive imagery as satisfactory and as deep cut as the ones we would abolish."

Seabury is constantly pleading for an understanding of youth. Referring to the case of a boy named Jamie, he says the parents knew something about Jamie but almost nothing about youth. Furthermore, they were in disagreement as to how to manage him, and Jamie had learned the art of controlling parents by playing father against mother, and mother against father. In the process, however, he was not learning how to live acceptably.

The author makes much of the point that the normal child has a ruling love, a positive center, an endowment of goodness which the parent and teacher must search out; and by enlarging upon these constructive forces may be able to submerge or "drown out" the wrong tendencies and attitudes.

The book, like every good book, has its weak points, but one cannot complete a review of it without saying unhesitatingly that it throws floods of light upon the character problems of the day. At the same time, it brings fresh inspiration and increases one's faith in the rising generation, for the author "writes as one in love with Youth."—E. O. Bradshaw.

SNEDDEN, DAVID, *Foundations of Curricula, Sociological Analyses. (Teachers College, Columbia University, 1927, 196 pages.)*

In 196 pages Professor Snedden summarizes his point of view on the curriculum in a book that should stand as one of the outstanding statements in a growingly important field, along with the report of Rugg's committee and the volumes by Charters and Bobbitt. One major contribution is the stimulating questions and cases; another is a careful setting up of technical terms and meanings, which hereafter will help clarify our thinking in a field of unusual difficulty and confusion. Snedden handles particularly well the gap between the setting up of social needs by sociological research on the one hand and the organization of curricula by educational mechanisms on the other. His insistence on the "case-aggregate" as the basis for curriculum making is an important antidote to past arm chair theorizing upon "the needs" of that non-existing entity, "the child."

In no recent book has the reviewer felt so strongly the lack of an index and of a glossary to condense the valuable but difficult terminol-



ogy used. The book is marred by more typographical errors and provincialisms such as "Chicago University" (the institution of that name closed its existence many years before the World's Fair), than should appear in publications from the press of a great university.

The contribution of the volume should be great. To religious educators and school men alike it cannot be too strongly recommended.—*Jordan True Cavan.*

SPEIGHT, HAROLD E. B., *The Life and Writings of John Bunyan.* (Harper, 1928, 224 pages.)

This book has the distinction of having been selected for November by the Religious Book Club. Dr. Speight, by reason of his English upbringing and university training and his subsequent distinguished career as preacher and professor in New England, is peculiarly well fitted to write a Life of Bunyan for American readers.

The work is appropriately dedicated to "A Modern Mr. Valiant-for-Truth and a modern Mr. Stand-Fast." Dr. Peabody of Harvard has contributed a pithy introduction which he concludes with the statement, "In a word, the survival of the Pilgrim's Progress is a convincing evidence of the unexhausted interest and permanent appeal of personal religion. . . . No one can go far on life's journey without slipping into a Slough of Despond or climbing a Hill Difficulty, or meeting the man in the Iron Cage of Despair. Life for every serious mind is a pilgrimage from the world that is to that which is to come, and he who, even in homely pictures and antique theology, tells the true tale of that inner life has justly earned his literary immortality."

Probably the greatest single service which the author has rendered has been his interlarding the text of the book with copious quotations from the original in which he shows how the allegory was a setting forth of the life of seventeenth century England with its pointed contrasts between the drunkenness, coarseness, and irreverence of the Cavalier circle and the stern other worldly morality of the Puritans, the coercive and punitive measures of the ecclesiastical party in its attempt to secure religious conformity as over against the fortitude under oppression of the equally extreme Independents.

The religion of Christian was narrow and forbidding. It was motivated by the desire to flee from the City of Destruction rather than by zeal to build the Kingdom of God. Its emphasis was negative rather than positive. Salvation was construed in terms of rescue from the doom of being salted with fire. So that when finally conviction of sin seized upon the adolescent, it meant at once the renunciation of all pleasures and recreations. The stark morality of Puritanism, its lack of appreciation of beauty, its stern repression of the emotions, its insistence upon a vehement "conversion-experience," and its narrow evangelicalism, were an extreme reaction against the coarseness and crass materialism of the age. But at

all events Puritanism produced men of conviction and courage. The prototype of Christian is Bunyan himself who spent twelve years in Bedford prison rather than yield his principles.

The creator of the Pilgrim had his vision of religion in terms of service as well as in terms of conviction, as Dr. Speight shows. "The soul of religion is the practick part." And it is this broader view that redeems much of the less lovely aspect of Christian as Puritan. "Talkative claims that 'great knowledge of gospel mysteries' is a sign of the work of grace in the heart, to which Christian replies that such knowledge is no proof of a regenerate condition." Apropos of which the author aptly quotes Dr. Crothers, "When will men learn that morality is not a town, but a road, and the truly moral thing is to keep moving?" Bunyan was not only the Puritan in hectic days when Conventicle Acts and Acts of Indulgence followed on each other's heels at the caprice of whimsical and intriguing rulers; he was the Christian of the broader vision who caught at least a clear glimpse if not a full view of the eternal fact that "the soul of religion is the practick part."—*John S. Cornett.*

THOMAS, WILLIAM I. and DOROTHY S., *The Child in America.* (Knopf, 1928, 583 pages, \$5.00.)

Few countries in the world give as much attention to the child in their midst as does America. This is due in part to the growing interest and progress of the social sciences in the field of child study, as well as the economic, social, and cultural factors in modern civilization. Modern life with its automobiles, leisure, freedom, commercialized amusements, industrial conditions, and rapidly changing customs have made of boys and girls a community problem of much concern. Every community, for sheer protection and self respect, must give attention to the child.

Out of the present day situation, there has emerged a mass of experimentation and viewpoints which this book seeks to describe, evaluate, and integrate. A monumental task is attempted and executed with exceptional skill. The book may be said to supply, for the first time, a complete survey of all practical and theoretical attempts to deal with the problem child. So complete is this material that even leaders in the field of child study will be enlightened regarding what other institutions, communities, and students are doing.

Various types of maladjustment among boys and girls are described by case studies in the first chapter. The reader will find some difficulty in classifying the many cases cited, regardless of the chart on page 88. This fact makes it difficult to get a satisfactory mental picture of the children under consideration. It may be that we call children maladjusted or bad, without being able to differentiate with clearness the varying degrees of badness, or to distinguish sharply between types of badness.

The half dozen chapters which follow describe and analyze the practical efforts which

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are being made to deal with difficult children, such as juvenile courts, psychiatric clinics, community organizations, visiting teachers, and parent education. Much of the data on Community Organizations are gathered by conversations, which gives the impression that it is a collection of opinions, rather than first hand knowledge. This is due very largely to the limited amount of scientific literature in the field of child welfare work.

It might have been better to make just a general comment on the Y. M. C. A., the Boy Scouts, the Columbian Squires, and even the Federated Boys' Clubs, rather than to introduce quotations, as the authors do, which are inadequate, biased, and very fragmentary. No reference is made to the work of the church, not even institutional churches, in dealing with problem children, even though religious education is interested in morals and conduct of bad children, as well as good.

Regardless of the authors' inadequate first hand knowledge of these community agencies, and their inability to get scientific data, they attempt a critical evaluation, by saying, in one case, "The boys' organizations have drawn mainly those who have remained good and have been relatively successful in keeping them good, if indeed they would not have remained good under any circumstances" (page 195). However, in discussing the visiting teacher, the authors at least recognize one contribution of these community institutions by saying, "When the visiting teacher actually becomes accepted in a social situation of this sort, she is likely to have a paucity of agencies with which to carry on her treatment" (page 253).

Psychiatric clinics find themselves in the same situation frequently. More careful investigation by the authors would probably have revealed a growing number of boys' clubs, settlements, Y. M. C. A.'s, and community churches with an intelligent and sympathetic understanding of certain maladjusted children. And while they do not specialize in dealing with serious cases, and justly so, they may deal with a larger number of cases of a minor nature than do the juvenile courts, and save many children from the expensive care of child clinics and state institutions.

The second half of the book describes with remarkable completeness, perhaps with too much detail, research projects which are in process or have been completed in the fields of physiology, psychology, psychiatry, and sociology. Most professional workers with boys and girls, to say nothing of the average college graduate, have been forced, by the nature of our educational system, to specialize in some one field of the social sciences. As a result, few know the viewpoint or contributions of the other social sciences. For this reason, these chapters will make a fundamental contribution to every worker in the field of child study toward widening his or her perspective.

The treatment of the material is critical throughout. Even scientific studies, such as *Delinquents and Criminals* by Healy and Bron-

ner, are given sharp criticism. Regarding statistical studies the book says, "Here, as in similar tables in other studies, expressing indefinite materials in statistical form does not give them any greater definiteness, and may, indeed, merely cloud the issues" (page 262). Professional workers in the field of child study will find this critical viewpoint of great value, but when linked with the detailed scientific approach, they will find the material difficult. On the other hand, while this book is not elementary in character, it will serve as a helpful source book for those who are in charge of child study courses.

This book tells one half of the story about children in America by limiting itself to the problem or maladjusted child. It is fully as important for some one in the field of religious education, or elsewhere, to make as scientific and complete a survey of the constructive attempts which churches, schools, social agencies, and recreational organizations are making to develop character and personality. A positive approach of this nature may be even more helpful to parents and communities in dealing intelligently with the rising generation.—*W. Ryland Boorman.*

UNTERMAYER, LOUIS, Moses: a Novel. (*Harcourt Brace, 1928, 390 pages, \$2.50.*)

After an extended and successful career in the field of poetry, Louis Untermeyer seeks further laurels in the realm of the novel. Here again, we see strong imagination, courage, and high color at work. Enough of Egyptian and Hebrew history are utilized to render the setting quite fascinating.

Our author has allowed the twisted prophet-priest strands of the Moses tradition to remain disentangled, yielding an interpretation of the ancient leader which wavers between the strong, stern, prophet soul and that of the hesitant and painfully conscious adolescent mind. Very cleverly, indeed, Mr. Untermeyer, suggests the tragic steps by which the great prophet (and his people as well) advanced through a passion for power toward the nobler human qualities of life. Perhaps he is not far from the truth when he suggests that much of the religious message of Moses came through intimate contacts with leaders and movements among other peoples.

This book is a thrilling study in soul culture and social transformation. It exposes the weaknesses of a religion exposed from above especially through fear. But it shows just as clearly how slowly a people can be educated to appreciate the qualities of mercy, love and justice for all. Moses is startlingly human and humanly vacillating; rising to his kindlier view of life only through the suffering caused by personal sin, and the breakdown of his pet conception of the finality and rigidity of moral law. At times, the lesser characters in the book appear more attractive than does the hero himself. The ending seems unnecessarily weak—unless the author wishes

to show how, in every age, the younger generation disdains all advice from its experienced elders and prefers to plunge headlong into the unknown future, confident of its powers to win the day against all odds.—*Fred Merrifield.*

VAN WATERS, MIRIAM, Parents on Probation. (*New Republic, 1927, 333 pages, \$1.00.*)

This is a very striking title, exactly opposite to what one would expect. We are so accustomed to think of children as on probation that it is startling to be told parents should be on probation. The book proves conclusively that we should think of them in this way.

The author has for years been a judge in the Juvenile Court of Los Angeles. Her book gives a running interpretation of experiences she has had in helping families readjust themselves in such wise that children may attain fuller life. She evaluates the problems involved from the standpoint of psychiatry, psychology, sociology, religion, and mental hygiene, and presents a perfect panorama of illustrations or case studies of ways and means to resolve the difficulties.

The reader feels at once that the author has a critical appreciation of the literatures of the subjects under discussion, and better still, that she has vitally lived in concrete situations. Out of this her own deep philosophy of life has rather unassumingly, but most surely, developed.

The author holds that the chief responsibility of parents is to create an atmosphere in which children may grow. She feels that parents are on probation in the modern world because the family is more or less lost, and in general is in process of searching for goals rather than having them. In rapidly moving chapters she presents problems that are peculiar to parents, "nineteen ways of being a bad parent," some modern obstacles to successful parenthood, the conflicts concerning who is the legal owner of the child, the terrible predicament of children who would "rather die than go home." She gives an illuminating analysis of how and what children do to be leaders; portrays the very hopeful effort of parents in search of an education, and shows how certain parents have achieved a complete reversal of attitudes and the necessary recognition that being grown up is not so bad after all.

Here is a very important book for those interested in adult education, especially for those studying family life and trying to understand the problems of adolescence. It is one of the dollar series of the New Republic and invaluable to workers in the field of both adolescent and adult education.—*J. M. Artman.*

WINTON, GEORGE B., Pleaders for Righteousness (*Cokesbury, 1928, 225 pages, \$1.00.*)

Dr. Winton delineates the beginnings of prophecy, compares right and wrong ideas of prophetic inspiration, and shows how "professional prophecy tended to become institu-

tionalized." He discusses the sources of the true prophet's power and influence, and then shows how Amos, "the most typical of all," plus Hosea, Micah, and Isaiah, had "more to do with the definition and development of religion" than any of their followers.

Dr. Winton argues how Amos was not a "one hundred percent patriot," judged from the popular standards of any age. He shows how Amos must have had plenty of true courage, as indicated by the fact that although Israel was wealthy and prosperous and never seemed to enjoy Jehovah's favor more—even at this seemingly most inopportune time—he begins to proclaim her downfall. Mingled with these proclamations were essential truths regarding God and man.

He shows clearly the internationally strategic position of Palestine, her economic advantage, and the "special quality in her soil and natural products." He shows how the loyalty of Israel to Jehovah had been strained in her transition from nomadic to agricultural life, and how it was difficult for her to stand the strain.

In an admirable way the author shows also how the book of Hosea is a complement to that of Amos. Amos is likened to a surgeon performing a necessary social and religious operation, while Hosea is depicted as a sympathetic "member of the household," watching with tender solicitude the progress of the recovery. His prophecy is filled with groans and laments rather than denunciations.

The domestic tragedy of Hosea is used as a powerful illustration to show how considerate God will be of Israel if she will return. Hosea's personal experience is a convincing argument to show how God, through testing his servants, prepares them to give most helpful messages to the world. Out of his strivings Hosea begins to grope his way to the larger meaning of God's love, the doctrine of repentance, and the hope of redemption. Both the law and the gospel are in Hosea's mind, but he leans strongly to the latter.

The literary style of Dr. Winton is all that could be desired. His estimate of the causes

of the figures of speech in the writings of Hosea and Amos shows him to be no ordinary writer and critic. This book should serve its purpose admirably, that of a text for a standard training course in the earlier prophets.

—David H. Kyes.



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